

CHAPTER- III

IMPACT OF MODERNITY ON SOCIO-CULTURAL ASPECTS AS REFLECTED IN SHORT STORIES

3.0 INTRODUCTION

Under this head analysis may be divided into two sub-heads to observe the impact of modernity on socio-cultural aspects as well as the changing trends. To discuss the topic some selective short stories published from pre- Independence period to till date are selected. The two sub-heads are (a) Modernity on social aspects as depicted in the short stories from 1930s to 1990s (b) Modernity on social aspects as depicted in the short stories from 1990s to till date.

3.1 MODERNITY ON SOCIAL ASPECTS AS DEPICTED IN THE SHORT STORIES FROM 1930S TO 1990S

Under this sub-head, some selected short stories published from 1930s to 1990s are taken for observing the impact of modernity on social aspects. Thus, from the short story books of some leading writers like--*Fwimal Mijing* (1970) of Chittaranjan Mushahary, *Hagra Guduni Mwi* (1972) of Nilkamal Brahma, *Solo-Bidang* (1978) of Monoranjan Lahary, *Shrimati Durlai* (1980) of Haribhusan Brahma and *Silingkhar* (1984) of Nilkamal Brahma some well-known short stories are selected for analysis. The short stories of Ishan Muchary and Prosenjit Brahma are also incorporated for an account. For analyzing the impact of modernity on social aspects as well as the changing trends, the short stories are arranged in chronological order.

Ishan Mushahary is considered the first and foremost creator of the Bodo short story. 'Abari' is the first short story in the history of Bodo literature written by Ishan Mushahary. 'Abari' was published in the magazine 'Hathorkhi Hala' in 1930. Ishan Mushahary wrote only one short story. 'Abari' is taken as required data for the present study.

In the short story called 'Abari', a stereotype traditional way of living of the Bodo society of pre-independence period may be observed. The story is based on a traditional peasant family of the early 20th century. In the story, the writer has depicted the picture of marriage custom of traditional Bodo society and on the one hand social attitude of the

agro-based society. The story reveals customary practice of traditional marriage system. The story indicates the attitude of the society of that era in general. Abari is the main character of the story. Other characters of the story are Gugri, Uli, Maiphri, and youth of Sikhar village, youth of Jajiguri village and youth of Sumliguri village. Gugri is mother of Uli, Abari and Maiphri. When Abari becomes a young girl of eighteen years and attains marriageable age, a groom party from a far village called Sikhar village visits Gugri's family with a proposal; proposal for marriage consent of Abari with a handicapped groom, who is a major lame. Just reaching the family the party intends to keep some things like silver bracelet at the thatch roof of varanda as a symbol of consent that seeks from the girl's family. According to traditional belief, values and custom of the Bodos society, a handicapped girl should marry a handicapped boy, a blind girl with a blind boy and a dumb or deaf girl with a dumb or deaf boy. Abari is handicapped on her left leg. Therefore, the villagers believe that no youth of sound body will marry her. According to villagers, Abari should get married with a handicapped youth, as she is a partially lame girl. Therefore, the villagers advise Uli to accept the silver bracelet saying-

“Jerwi hinjao eri hwa janangow” [¹]

(Eng. Translation: As the bride, so will be the groom.)

Accordingly, Uli, the head of the Abari's family, discussing with the elder village folk accept the silver bracelet. Uli has a deep-rooted concept that his sister is physically challenged girl; she is not fit for physically sound youth. Therefore, he thinks of it that this is the right decision to receive the bracelet for Abari. Abari is slight handicapped on her left leg, but she can do all domestic activities like other normal girls. Nevertheless, she is very expert in weaving and embroidering work. On the other hand, the groom of Sikhar village is a major handicapped and hunchbacked. He cannot do domestic work, so he is a burden of the house. Abari believes that she is only slight handicapped on her left leg but she can do all family works. Abari wants to get married with a youth of her choice. Therefore, she is confident and goes against the decision of the guardian as well as social customs. Abari strongly compels her family to return the silver bracelet to the groom family to cancel her marriage agreement. She determines to fight against the will of her brother as well as dogmas of the society. Abari strongly fights against the socially established dogmas and believes that a handicapped girl should marry a handicapped boy. Finally, Uli understands the feelings of Abari and returns the silver bracelet as her wishes.

¹ Narzaree. Bhupen (Ed). *Sungdo Soloni Mala*. Guwahati: N.L.Publication.2003. First Edition.p.1

After three summers, the guardian of Abari ties Maiphri's marriage tie with a handsome youth of Jagiguri village, who reads up to Middle English (M.E.) school violating social tradition; a tradition that elder sister always get married first in Bodo society. Thus, the required things for marriage ceremony like- Dokhona thaosi (elaborately designed female garment of the Bodos), Sona (gold earring), Kheru (earring), Ashan sangkha (bangle) and Oil are already purchased from market. Accordingly, Maiphri, a younger sister of Abari, gets married with the youth of Jagiguri village, which brings Abari's depression and frustration. Abari's beauty declines thinking about her own marriage, she thinks possibly her marriage will not held in this life. Abari wants to get married with a physically sound youth of Sumliguri village whom she chooses. Accordingly, one day at evening time of full moon night she enters in to the bridegroom's home with some materials brought from market like- Ashan (bracelet), and Enti (a small ear-ring). Finally, she gets married, as she desires.

From an inclusive analysis of the story, it is observed that when Uli, the head of the Abari's family in discussion with the elder village persons keeps the silver bracelet to tie Abari's marriage with a major handicapped groom of Sikhar village, who is a burden of the house, Abari sets against his decision. Abari compels Uli to return the silver bracelet to cancel her marriage agreement with a handicapped youth. Abari goes against the head of the family as well as socially established customs and dogmas of the era, which indicate Abari's progressive outlook. Abari is opposite to stereotyped beliefs and old tradition. It is observed that in traditional Bodo society parent or head of a family takes all sort of decisions for a family. In case of marriage tie, parent or head of a family takes decision in consultation with the village elder persons. Head of a family does not take consent from own son and daughter for finalizing a marriage tie. According to traditional values and customs, if a parent or head of a family ties marriage bond of his son or daughter, then the son or daughter has to obey the decision taken by the head of a family. As traditional values and beliefs of society, a handicapped girl should marry a handicapped boy, a blind girl with a blind boy and a dumb or deaf girl with a dumb or deaf boy. Modernity implies contrary to stereotyped beliefs and old tradition as well as a way of living and experiencing new life. Modernity also implies elasticity of form than tradition as well as open world view. Abari is optimistic. Abari is confident that she is only slight handicapped on her left leg but she can do all family works like other normal girls. Thus, Abari wish to marry with a youth whom she chooses. At last, she gets married with a

physically sound youth of Sumliguri village whom she likes, which signifies change of mindset and progressive outlook.

It is also observed that Abarai is confident in her decision. She wants to live earning herself. She tries to prove her ability. She is not ready to accept the customs and beliefs of the era. It refers progressive outlook of Abarai. Abarai is the representative of thousand girls those who falls in victim of social dogma. Abarai goes against the traditional marriage customs and preoccupied belief of the Bodo society. She may be the symbolic representative for bringing a reformation in the traditional marriage system of the Bodos. Change in traditional mindset comes due to impact of modern education and preaching of Guru Kalicharan Brahma.

An important point is that Abarai is modern in contrast to the character depicted in the short story of Prasenjit Brahma, i.e 'Bobi'. In the story, Omasi, the main character, is characterized as an emotional and psychologically oppressed girl in the sphere of traditional society. The society neglects her and treats her as inferior human being. Thus, she suffers a lot. She is a typical character though suffers from dumbness. She cannot speak out but realizes all about the needs and desires as girl of youthful exuberance. Her mother dominates her always. As a mother, she always controls Omasi and keeps her within the room.

Prasenjit Brahma is another short story writer of Bodo literature. *Bobi* (The dumb girl), *Dogri* and *Gwswthwnai* (Love) are three famous short stories of 1950s written by Prasenjit Brahma. For the present study, *Dogri* and *Gwswthwnai* are selected as required data for analysis.

In the short story called *Dogri*, the writer has reflected the psychological relationship between Dogri (a cock) and its male guardian. The characters of the story are Dogri, male guardian of Dogri, female guardian of Dogri, daughter of guardian and younger sister of female guardian. As the story telling of the text, Dogri is an orphan chick. Dogri lost its mother at childhood. Dogri is helpless; it has to live under the power of family head. Dogri plays with male guardian of family. Dogri is extremely close and dear to male guardian. It grows to a cock in course of time with the care of male guardian of the house. One day, during Domasi festival (traditional seasonal festival of the Bodos), the male guardian of Dogri sits at varenda and reads a Pandulipi (a book of traditional laws and customs of the

Bodos) until his daughter offers him tea and some food items in a bowl. After taking the breakfast, the male guardian goes outside to solve the social problems of the society. In absence of male guardian, the female guardian kills Dogri to provide as food item when her younger sister arrives at their home. After taking lunch, the younger sister of the female guardian returns to Rail station to go back to home. When the male guardian of the family arrives at home, he is provided dinner with a bowlful chicken curry. When the male guardian sits on a mat to take dinner, he gets a familiar smell to him; the smell of Dogri. The male guardian understands the fact.

From an extensive analysis of the text, it is observed that the male guardian of Dogri and younger sister of female guardian are modern. Earlier Bodo people are dependent in oral form of customary laws. In traditional Bodo society, if a person does an offence, then he or she is punished according to his or her offence based on oral form of customary laws as well as social traditions. But, it is observed that the male guardian of Dogri follows written Pandulipi (book containing customary laws of the Bodos) to solve social dispute and social offence of society. Modern education enables the male guardian of Dogri to follow the written Pandulipi in place of oral customary laws. Modern education encourages and enables the Bodo people to get the oral form of customary laws in written form for their convenience. So, in due course of time the customary laws as well as social traditions are printed in book form, which is known as Pandulipi in Bodo society. This is the impact of science and technology. Nevertheless, the male guardian of Dogri prefers tea in place of traditional rice- beer. It is observed that in morning time while the male guardian of Dogri reads a Pandulipi (Book about the old traditions and customary laws of the Bodo) sitting at varanda, the daughter of guardian offers tea to him with some food items in a bowl. Tea is used as drinks in the house of Dogri's guardian. Drinking tea is new experience as well as habit for the Bodos. This is the impact of modernity as well as new world view. Modern education and preaching of Brahma religion encourages the new generation, particularly the educated people to discourage use of rice-beer in family life as well as social functions. Because, the excessive and regular use of traditional drinks called rice-beer in every family demoralizes the Bodo people. As a result, the Bodo society is gripped with chaos and disorder.

Further from the analysis of the text, it is also observed that the younger sister of female guardian avails the facilities of modern transport to move from place to place. It is

observed that technology facilitates modern means of transport and communication. Modern means of transports make human life more comfortable, easier and faster. Thus, it is found that the younger sister of female guardian returns to her home by a train instead of traditional transport, the bullock-carts. This is also the impact of modern communication and science and technology. The mindset of the younger sister of female guardian to avail the facilities of modern transport is progressive; it is the impact of modernity as well as new world view.

In the short story called *Gwswthwnai* (Love), the characters are Alaishri, Alaishri's father, Ramwnda, Onaru and Urbaishri. As the story telling of the text, Onaru loves Alaishri. Alaishri is a simple shy village girl. Alaishri is an H.S.L.C. passed girl. At her own village, she works as a School teacher. In the story, Alaishri's younger brother Ramwnda is a student of L.P. School. Urbaishri, a friend of Alaishri is a college-going girl. Onaru is a B.A passed ideal youth, who works as a teacher in a private High School of own village. In the story, Onaru writes a letter to Alaishri expressing his willingness to visit her family in the month of July for her marriage consent. Alaishri remains very excited until Onaru visits to her family. Wearing white Punjabi dhoti and taking an umbrella as well as one bag, Onaru visits Alaishri's family with down passenger Train. While Onaru reaches at Alaishri's home, all the members of Alaishri's family are busy at outside to bring some items to prepare meal for him. Thus, Onaru sits a little time alone at drawing room of Alaishri's family; but after a few moments he returns back to home putting a letter on the table. In the letter, he informs that he will remain unmarried. At last, both Onaru and Alaishri remain unmarried in life.

From an extensive analysis of the text, it is observed that Alaishri, Urbaishri, Ramwnda and Onaru all the character are modern. Guru Kalicharan Brahma established modern school in Bodo concentrated areas and encouraged the Bodos to learn modern education. Accordingly, new generation of the Bodos start learning modern education. Alaishri, Urbaishri, Ramwnda and Onaru all prefer to learn modern education in place of traditional knowledge like- cultivation, weaving etc. They realize the need of modern education for development of Bodo society. Alaishri is an educated girl. She passes H.S.L.C. On the other hand, Urbaishri, a friend of Alaishri is also a college-going girl. Ramwnda, Alaishri's younger brother is also a student of L.P. School. Besides, Onaru is also an educated youth. He passes out B.A. After learning modern education, the thinking of

Alaishri and Onaru changes slowly. Alaishri and Onaru both think that people can earn money with job besides traditional occupation. Thus, both come forward to do service in government agencies besides traditional cultivation and activities. It is observed that Alaishri becomes a teacher of an L.P. School at her own village. On the other hand, Onaru also teaches in a private high school of own village. He leads his life as well as family with the earnings of teaching profession. The thinking of Alaishri and Onaru to do job in place of traditional occupation is progressive. It is observed that modern education encourages and enables them to adopt the modern professions.

Earlier in Bodo society, head of the family and elder village folk finalize marriage tie. Previously boy or girl is not allowed to take any decision regarding their marriage tie. However, it is observed that Onaru tries to finalize his marriage tie himself with Alaishri. Thus, Onaru expresses his love to Alaishri with a letter and expresses his willingness to visit her family for marriage consent of Alaishri. Accordingly, one day Onaru reaches at Alaishri's family alone for marriage consent of Alaishri. Going of Onaru to Alaishri's family alone for marriage consent of Alaishri indicates Onaru's progressive attitude. It is observed that Onaru visits Alaishri's family with down passenger train instead of traditional transport, the bullock-cart. Onaru's travelling with down passenger train indicate Onaru's progressive outlook; it is the impact of modern communication. Apart from that, it is observed that Onaru prefers to attire himself with machine made clothes. Onaru wears white Punjabi dhoti when he visits Alaishri's family for marriage consent of Alaishri instead of traditional Bodo clothing. Besides that, he uses an umbrella and a bag. Wearing of Punjabi dhoti, using an umbrella and a bag indicates Onaru's progressive mindset. This is the impact of science and technology. Thus, it is observed that modern Bodo society is reflected through the short story.

Chittaranjan Mushahary is the first man who published short story book in Bodo literature. According to critic, he is a matured fiction writer and a storyteller. He started his writing career way back in 1962 as a novelist. He published a collection of short story in the year 1970. Name of the short story book is *Fwimal Mijing* (Unfulfilled hope). In the book, there are seven short stories. From the book two short stories, namely *Gwmanai Dairy* (Lost Dairy) and *Gaba Swlaih* are taken as required data for the present study. Reflection of modern society and culture is observed in the stories called *Gwmanai Dairy* (Lost Dairy) and 'Gaba Swlaih'. Phukan Ch. Basumatary and Swarna Prabha Chainary

writes, “... and Chittaranjan Muchary reflected different social pictures and the transition of the Bodos from simple village life to the so called aristocratic city/ town life.”^[2]

In the short story called *Gwmanai Dairy (Lost Dairy)*, town living contemporary Bodo society is fairly reflected. The important characters of the story are Amrit, Amrit’s father, Roton Narzary, Kamala, Romola, Krishno Narzary and Krishno Narzary’s wife. As reveal in the text, it is observed that as soon as Amrit finishes M.A. degree his father advises him to be a professor and to get married soon. Amrit’s father thinks that if a man does not do work or job then society do not regard him as good person. Amrit’s father asks him freely whether he has girl friend or not. Consequently, Amrit informs to his father that he does not have girl friend. Amrit’s father desires that Amrit should marry whom he loves. Amrit’s father is a class friend of Roton Narzary. They keep friends from child hood to till B.A. class. Roton Narzary is a B.A., B.T. passed. He is a head master of Sesapani High School. He is a very open and kind-hearted man. Roton Narzary offers his elder daughter Kamala to Amrit for marriage. Roton Narzary has two daughters namely Kamala and Romola. Kamala is elder. She is very beautiful. Perhaps there is none in entire Goalpara as beauty as kamala. Kamala is more beautiful and lovable than Romola. Amrit goes to Roton Narzary’s family to see Kamala according to advice of his father. Coming back from Roton Narzary’s house, Amrit reveals his feelings to his father. Amrit’s father ties Amrit’s marriage with Kamala on 15th Fagun based on Amrit’s opinion. On the other hand, Romola also loves Amrit secretly. So, she decides in her mind to get married Amrit. Romola plans to kill Kamala. She grinds broken glass and accordingly mixes it up with rice powder and makes cakes to provide Kamala. After eating the cake, Kamala becomes sick. Lastly, she dies five days before their marriage date. Both Kamala and Amrit’s father die before his marriage unfortunately. After Kamala’s death, Romola expresses her willingness to get married with Amrit. Roton Narzary asks Amrit to marry his younger daughter Romala. Accordingly, Amrit marries Romola on 15th Fagun to keep the words of Roton Narzary. One day when Amrit comes back at home from college, Romola makes responsible him for stealing her dairy. However, Amrit says to Romola that he has not stolen her dairy. Nevertheless, he has never seen her dairy. However, Romola does not believe him. She insistently makes him responsible for stealing her dairy. She forces him to return her dairy. Later on Romola starts hunger strike for her dairy. Due to hunger

²Basumatary, Phukan Ch. & Chainary, Swarna Prabha. *Monograph of the Boros*. New Delhi: Lakshi Publishers & Distributors, 2017. First Edition.p.38

strike, she becomes very weak. With telegraph, Amrit sends message to his father- in- low about the illness of Romola. One day, when Amrit smokes a cigarette sitting on varanda, suddenly he observes that one cat is playing with a dairy. He drives out the cat and picks up the dairy and rushes to Romola. Amrit gives the dairy to Romola. Romola stretches her hands out with utmost immediacy as if she wants to snatch the dairy. However, she cannot rise from the bed. Amrit expresses to her, how he gets the dairy. But, Romola does not believe his opinion. She opens the dairy and leading her eyes on it reads silently and screams. Then, she sleeps for forever. Amrit has seen many danger and difficulties in his life. He has stumbled in his life several times. He has disgusted marriage life due to his past conjugal life. Amrit wants to keep himself apart from women. Now, he is a widower. Prof. Amrit has been living as a tenant in the house of Principal Krishno Narzary. One day, Radha, the wife of Principal Krishno Narzary, provides to him a cup of coffee and insists Amrit to re-marry again, when Amrit was sitting on chair at varanda.

From an extensive analysis of the story, it is observed that Amrit, Krishno Narzary, Roton Narzary, Amrit's father, Kamala and Romola all are educated and modern. The outlook of Amrit, Krishno Narzary, Roton Narzary, Amrit's father, Kamala and Romola is widening learning modern education. It is observed that father of professor Amrit is an educated progressive man. Usually in traditional Bodo society parents do not take consent from son or daughter to finalize their marriage tie. Rather parents finalize marriage tie according to their will. But, it is observed that father of Amrit openly discusses with Amrit regarding the marriage tie of Amrit. He asks Amrit freely whether Amrit has a girl friend or not. Amrit's father desires that Amrit should marry whom he loves. Nevertheless Amrit's father believes that society does not regard a person as good, if he does not do job. Modern education and new worldview makes him liberal and enables him to adopt new ideology. Thus, it is observed that the attitude of Amrit's father is progressive. This is the impact of modernity.

In the story Radha, the wife of Principal Krishno Narzary being a woman insists professor Amrit to re-marry again when she observes his miserable widower life. This indicates Radha's progressive outlook. Nowadays, in place of traditional drinking, the rice-beer; tea and coffee are widely used in Bodo society. It is observed that Radha, the wife of Principal Krishno Narzary, provides coffee to renter professor Amrit, when he seats on varanda. Besides, it is observed that professor Amrit smokes cigarette in place of traditional

smoking tobacco. Further, it is observed that in place of traditional furniture of the Bodos like jute sag, bamboo mate and low wooden seats etc., professor Amrit uses modern chair for sitting in his house. This is the impact of science and technology. Factory made furniture are more attractive and more comfortable than the traditional furniture of the Bodos.

Traditionally the Bodos are village dweller and their economy is related to cultivation. However, it is observed that Amrit, Krishno Narzary and Roton Narzary all do job to earn money besides agricultural works; and all live in town for better facilities. Amrit is a college professor. On the other hand, Krishno Narzary is a college principal. Besides them, Rotan Narzary is a head master of Sesapani high school. It is observed that principal Krishno Narzary's family lives in urban. Professor Amrit also lives in town. He lives as a tenant in the house of Krishno Narzary. Modern education imparts the required knowledge and skill to them to do their respective government job of town. In addition, it is observed that Principal Krishno Narzary gives his house in rent. Earning money from house rent is new profession for the Bodos. This is the outcome of modernity and new world view. On the other hand living in a rented house is modern way of living and modern life style. The emergence of town and semi-town has brought money economy in Bodo society.

Apart from that, it is observed that Romola is a modern girl. With the coming of time, some Bodo people are becoming individualistic. In traditional society source of inspiration for life and achievement is faith. Elderly peoples are respected in traditional society. Nevertheless, character and saintliness are regarded as important assets. But, it is observed that Romola, younger sister of Kamala is a selfish and complex girl. She is envious and cruel. She does not have respect and sentiment of sympathy for her elder sister. Rather she is self-centered. She thinks only about her own interest. When Kamala desires to get married with Amrit, Romola feels jealous to her. Rather she decides to kill Kamala to get married with Amrit. Thus, she kills her own elder sister to get married with Amrit. Nevertheless, Romola has a habit of writing dairy. The attitude for writing dairy is modern. This is the impact of modern education and new world view. Thus, it is observed that mindset and living style of some educated people are slowly changing due to impact of modernity and it is reflected in the story.

In the short story called '*Gaba Swlaiw*', the writer has lucidly depicted the modern Bodo society. The important characters of the story are Naresh, Paresh, Nirmola, Promila,

Niraendra and Poresh. As the story telling of the text, it is observed that Naresh is an employee of State Bank of India, Kokrajhar Branch and Paresh is an employee of United Bank of India, Kokrajhar Branch. Both completed B.A. from Gauhati Cotton College. Besides a bank employee, Paresh is a famous poet. On the other hand, Naresh is also a good musician. He produces audio music. Besides, he occasionally sings songs at Radio Station. He sings various kinds of songs. He likes to sing a Boul Song playing on Ektara. He gets mental satisfaction singing various kinds of songs. His musical instruments are – Harmonium, Taluk, Tabla, Guiter, Setar, Serja, and Sifung.

Both Paresh and Naresh are from village area. Now both are living at Kokrajhar town in rented room. They are very fast friend. Both are from rich family. Paresh and Naresh both have Scoter. Paresh and Naresh both have intense desire for getting marriage soon. Paresh falls in love with Promila. Promil is a college going girl. She is very beautiful. On the other hand, Naresh also falls in love with Nirmola. She is also a college-going girl. Like Promila, she is also a very beautiful girl. Promila and Nirmola both read in same college. They are fast friend. In course of time, Paresh and Naresh both give proposal to get married them soon. Both Promila and Nirmola take little time to think about the matter. Finally, both agree with the proposal. After marriage, both Paresh and Naresh live in rented house at Kokrajhar town with their respective wife. After marriage both the couple becomes very happy. They think their love is not gone in vain. Both Paresh and Naresh buy ambassador car under presser of their respective wife to maintain the social status. Promila and Nirmola force their respective husband to go in office with vehicle. They think that vehicle stands for their social status. They think that their social status declines, if their respective husband goes to office without vehicle. On the other hand, Promila and Nirmola both go anywhere with Scoter just after their respective husband leave for office. Moreover, both Promila and Nirmola force their respective husband regularly to buy some new items like-costume, body and facial lotion etc. They have already bought T.V., Fridge, Generator etc. for their respective family. In addition, they desire to purchase Helicopter too, which is beyond capacity of their respective husband. So, both become unhappy and feel bore due to refusal of their wish. Promila and Nirmola both have distasted their marriage life with their respective husband. Thus, Promila wants to get married with wealthy Pobitra, who is an employee of Food Corporation of India (F.C.I.). Besides Maruti Car, he has many other things. Therefore, Promila wants divorce from Paresh. On the other hand, Nirmola also wants to get married with rich Niraendra, who is

also a service holder of F.C.I. office. Now like Promila, Nirmola also wants divorce from Naresh. In addition to Maruti Car, Nirendra also have many other things. Thus, according to their decision, one day Promila goes away with Pobitra; and Nirmola also goes away with Nirendra.

From the analysis of the story, it is observed that Paresh, Naresh, Promila, Nirmola, Pobitra and Nirendra all are educated and their mindset, habit and livelihood are modern. Earlier, the Bodos were busy with cultivation, hunting, fishing, collecting of forest product, basket and mate-making etc. However, it is observed that Paresh, Naresh, Pobitra and Nirendra all learn modern education and accordingly they prefer doing job in government (govt.) agencies for earning money in place of traditional occupation and activities. Both Paresh and Naresh is Bank employee. Besides a bank employee, Paresh is a famous poet. On the other hand, Naresh is a good musician. Apart from them, both Pobitra and Nirendra is an employee of F.C.I. office.

In traditional Bodo society, parents or elderly person does marriage tie. But, it is observed that the marriage tie of Paresh and Promila is done by themselves instead of their respective parents. On the other hand, Naresh and Nirmola tie their marriage tie themselves instead of their respective parents. They do not follow the traditional believes and marriage custom. Rather, it is found that both Paresh and Naresh prefer town life and small family. Traditionally Bodos are dweller of village and they used to live in joint family system. In traditional society people believe in intimate human relationship under which needs of all are supplied. However, after marriage both the couple (Paresh-Promila and Naresh-Nirmola) lives at rented house with their respective wife at Kokrajhar town. This is the impact of urbanization or development of town or city in Bodo areas. Modern education encourages them to accept modern ideology and modern life style.

It is also visible that both Promila and Nirmola are modern girls. In traditional Bodo society, the Bodo women were always busy with cultivation, weaving and other household activities. But, it is observed that some of the new generations prefer learning modern education in place of cultivation, weaving and other household activities. It is observed that both Promila and Nirmola study modern education. Both are beautiful college going girl. They are not traditional in thinking and behavior. Both Promila and Nirmola is good consumer. Moreover, it is observed that after their marriage both Promila and Nirmola

compels regularly their respective husband to buy new costume, body and facial lotion etc., that indicates their consumerist mindset as well as change outlook.

Paresh and Naresh owns the modern domestic articles like T.V, Fridge, Generator etc. as other Indian people owned. Both do job and live in town. The thinking of availing T.V., Fridge and Generator etc. is modern. Promila and Nirmola aspire to purchase Helicopter. Rather Promila and Nirmola both think that their social status declines, if their respective husband goes to office without vehicle. Therefore, they force their respective husband to go to office with vehicle. They think vehicle stands for their social status. Moreover, they also go anywhere with Scooter just after their respective husband leave for office. This is the impact of modern communication and science and technology. From the study, it is found that both Promila and Nirmola are not loyal to their respective husband. Promila and Nirmola both do not have sentiment of sympathy and compassion for their respective husband. Rather both Promila and Nirmola only think of their own comforts of life. In place of character and saintliness, money is important assets for them. Money is everything for them. Thus, while their respective husband becomes unable to purchase Helicopter; both disgust their life with respective husband. Finally, Promila goes away with Pabitra who is an employee of F.C.I. office. On the other hand, Nirmola also goes away with wealthy Nirendra. Nirendra is also an employee of F.C.I. office. Thus, it is clear that both Promila and Nirmola are materialistic, self-centered and ethically dishonest women. This is the negative impact of modernity on them.

Nilkamal Brahma is one of the most famous short story writers of Bodo literature. Anil Kumar Boro writes, “*The broad canvas of Nilkamal Brahma’s short stories brings together a whole range of characters that represent the transition from tradition to modernity, from the rural to the urban life.*”^[3] Graphic portrayal of the reality of life is an important salient feature of his stories. The characters in his short stories are representative of new thought and ideas. Traditional Bodo society has changed with the emergence of modernity. In his stories, he has depicted nicely the contemporary Bodo society. He has focused the urban living people, corruption of modern people and complex life of modern society. Brahma’s first individual collection of short story *Hagra Guduni Mwi* (Stag in the deep jungle) was published in 1972. Critics are of the opinion that Nilkamal Brahma occupies top position among the Bodo short story writers of the century. About his stories,

³ Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi, 2012. Second Printing. p.57

Phukan Ch. Basumatary and Swarna Prabha Chainary observe, “*From a simple village woman to an educated up to date Boro woman; from flesh trader to a surper ego woman, he tried to reflect every women characters of society. So, his characters are multi-dimensional.*”^[4]

According to critics, ‘Hagra Guduni Mwi’ is considered Nilkamal Brahma’s masterpiece. There are ten short stories in the book. From the book, six short stories namely *Megonni Akhol: Gwswni Mohor*, *Hagra Guduni Mwi* (Stag in the deep jungle), *Raobw Raonibw Noga*, *Owrainw*, *Orni Begor* (Fire’s Seed) and *Gamini Simang* (Vision for the village) are taken as data for analysis.

The theme of the short story called ‘*Megonni Akhol: Gwswni Mohor*’ is love. In the story, the characters are modern and educated. The characters of the story are Somila, Nikolson Daimary, Hamphe, Arup, Modon, Kishor, Lalu, Bima and Tom. Besides Somila, all the characters are flat characters. Somila is dynamic as well as progressive. She is the main character of the story. As the story telling of the text, Arup, Modon and Kishor are young college students and Lalu is a younger brother of Somila. Somila is a B.A. passed girl. Somila’s family lives in town. Therefore, Somila grows up in urban culture. Somila likes to keep herself busy with studies. Somila participates in badminton competition during college week. After completion of B.A, degree Somila becomes a teacher. Somila, a teacher of high school is in deep love with Nikolson Daimary, who is a professor of college as well as story writer. Nikolson Daimary always stands near gateway of Somila’s house and looks few minutes towards Tom (a pet dog of Somila’s family). Somila observes that every day Nikolson Daimary stands near their gateway and notices toward varanda for two or three mints time where Tom and Somila stays. Initially Somila fells little disturb with the notice but slowly and slowly she starts loving it. Unknowingly Somila has fallen in deep love with the person. Now she feels worried if she does not see the person being notice towards her. One day, Somila sends Lalu to Nikolson’s rented room to hand over a letter to Nikolson and to invite Nikolson to their house. Accordingly, Lalu goes to Nikolson’s rented room to hand over the letter and to invite him. Somila excitedly waits until Lalu returns from professor’s home. She becomes excited and wake up here and there. Out of excitement she enters in to kitchen and takes cup and plate from

⁴ Basumatary, Phukan Ch. & Chainary, Swarna Prabha. *Monograph of the Boros*. New Delhi: Lakshi Publishers & Distributors, 2017. First Edition.p.39

a tray; and she starts testing tea. Moreover, out of excitement she starts conversation with servant Hamphy. After a moment, she comes out from kitchen. Then, she enters in her bedroom and sits on her bed for a moment. Again, after a minute she stands-up and goes near a mirror to see her face. She looks at mirror to observe her dress. Again, she takes scent from her Almirah (cupboard) and sprays it on her bed. Somila observes her room. Somila does not know what has happen to her. Somila's mind is not steady now, rather wandering everywhere. After long moment, Lalu comes back alone from Professor's room with a piece of paper. Lalu gives the piece of paper to Somila. Somila takes the piece of paper from Lalu and rushes to her room. Then she hooks the door of her room from inside. After that Somila opens the paper and reads it excitedly. Through the piece of paper, Nikolson informs to Somila that he does not love her. Nevertheless, Nikolson writes that standing near gateway of their house he notices toward Tom (a pet dog of Somila's family, who always stays behind Somila) thinking that Tom may be the Obikol, a missing pet dog of Nikolson's family; but he does not notice toward her. Nikolson writes that he never desires to fall in love with her. Nevertheless, Nikolson writes that he does not like to go anywhere without any purpose. After reading the piece of paper, Somila feels herself guilty. Unknowingly tears rolling down from her eyes.

From an extensive analysis of the story, it is found that Somila, Nikolson Daimary, Arup, Modon and Kishor are modern. Traditionally the Bodos are inhabitant of village. However, it is observed that Somila's family lives in urban. The houses of Somila's family are not traditional, rather modern. Moreover, it is also found that factory made modern domestic articles like- mirror, almirah (cupboard) and easy chair etc. are used in the family of Somila in place of traditional domestic articles. In addition, instead of traditional utensils, Somila's family uses factory made modern utensils like-cup, plate etc. This is the impact of science and technology. Factory made modern furniture and utensils are more appropriate for day-to-day use in family life. Therefore, the factory made modern furniture and utensils have taken the place of traditional utensils slowly. Nowadays, traditional furniture and utensils are not in use so to say. Apart from that, it is observed that tea is commonly used in the family of Somila besides traditional drinking, the rice-beer. This is the impact of modern education, Brahma religion and new world view. From the study, it is also observed that professor Nikolson also lives in town. Nikolson lives in rented house. Nikolson lives in town for doing job. Both living in town as well as living in rented house

is new experience and modern way of living for the Bodos. This is the impact of modern education, urbanization or development of town as well as new world view.

Earlier Bodo people are always busy in agricultural work. In traditional Bodo society large number of people used to work on land. It is observed that Somila, Arup, Modon and Kishor all are busy in learning modern education, which is very much essential to bring all round improvement in society. Somila, Arup, Modon and Kishor are college students. In traditional society, generally a woman keeps busy herself with domestic work like-cultivation, weaving, fishing and collecting leaves from nature. Moreover, it is observed that Somila is not busy with traditional cultivation as well as weaving. Somila does not go for fishing. She also does not go to collect leaves from the jungle. Rather, Somila goes to school. Again, after completion of high school life, she goes to college for higher studies to acquire the modern knowledge, which is most important for modern generation to survive in modern world. Learning modern education mindset of Somila is changing slowly. After completion of B.A. degree Somila does job in government agency to earn money besides cultivation. Somila becomes a teacher of a High School. Besides, Nikolson also accepts government job as main source of income as well as livelihood. Nikolson is a college professor as well as a short story writer. This is the impact of modern education and new world view.

In traditional Bodo society, youth do not select their life partner. Parents or elderly village persons take the responsibility of selecting a bride or bridegroom for marriage. It is observed that Somila chooses her life partner herself. Somila loves professor Nikolson. Thus, Somila writes a letter to professor Nikolson and sends Lalu to provide the letter as well as to invite professor Nikolson to their house. This indicates Somila's progressive outlook. This is the impact of modern education and new world view. Besides, during college life Somila played badminton with her college friends. Badminton playing is a new game for the Bodos. Participation in badminton game signifies their progressive mindset. This is also the impact of modern education and new world view. Thus, it is observed that in his short story, the writer has eloquently reflected contemporary Bodo society; the urban living society.

In a title story called *Hagra Guduni Mwi* (Stag in the deep jungle), the writer has tried to reflect the modern attitude as well as society through the characters like Satyapriya, Sormila, Urmila and Khanthal. Satyapriya, Sormila and Urmila all are three important

characters of the story. As the story telling of the text, Satyapriya is a teacher. Satyapriya teaches in a High School where Urmila (a sister of Sormila) reads. Sormila's family lives in town. Khanthal, father of Sormila and Urmila, is a contractor. Urmila's father has given a private tutor for Urmila. Satyapriya is a private tutor of Urmila. Thus, Satyapriya goes to Urmila's home to teach her. Consequently, Satyapriya gets acquaintance with Sormila. Somila is the main character of the story. She is a graduate. Sormila's outlook is progressive. She is a dynamic woman as well as a feminist. She accepts inter-caste marriage. Sormila likes to wear contemporary clothing; and she likes to go for movies. Every evening she gets appointment, so she takes a trip every evening. Sormila is a courageous as well as up to date girl. Generally, in debate Satyapriya cannot succeed with Sormila. Satyapriya loves Sormila. He wants to marry Sormila. However, Satyapriya does not know whether Sormila loves him or not. He cannot dare to express his love to her. Satyapriya fears Sormila, because she is daring and out-spoken. Nevertheless, Sormila belongs to rich family. Satyapriya knows that Sormila is a regular reader of Journal. She loves story. Satyapriya is a short story writer. He writes stories in Bodo language. Thus, Satyapriya writes a short story in a journal called 'Oronni Laizam' to express his love to Sormila.

After long days, one day Satyapriya wears white Punjabi cloth, which is smooth down with an iron and he combs his hair looking on mirror. In addition, he sprays perfume on handkerchief, and then he puts it in the pocket of white Punjabi cloth. After that he looks at his wristwatch; then he goes to Sormila's home with a view to express his love to Sormila. Satyapriya arrived at Sormila's home while Urmila was strolling near their gateway. Urmila is a college student now. She reads in H.S. first year. She escorts Satyapriya to drawing room. In drawing room, Satyapriya sits on Sofa. After a while, Sormila comes to drawing room and starts conversing with Satyapriya. Satyapriya converses with Sormila but he cannot express his love to Sormila while he gets her near him. After a moment, Sormila goes away from him. By the time, Urmila provides a cup of tea to Satyapriya keeping on a plate. Satyapriya notices 'Oronni Laizam' is laying on slave. No one reads it. Satyapriya feels ashamed. After a while, Sormila in fine clothing comes back at drawing room and informs to Satyapriya that she gets appointment, so she is going for evening trip. Somila is more courageous, more logical and more argumentative than Satyapriya; she prepares modern life style. She is mysterious, her interior mood or thinking is hidden and unknown to Satyapriya though she is good friend

of him. Satyapriya never gets her interior mind. She is a deer of deep forest and Satyapriya is a hunter of it. Later on from Urmila, Satyapriya comes to know that ring ceremony of Sormila with chief executive engineer P.K. Langthasa will be celebrated after three days. Satyapriya comes back to home with heavy pain in mind. At last, she marries chief executive engineer P.K. Langthasa.

From an inclusive analysis of the text, it is clear that Sormila, Satyapriya, Urmila and Khanthal all are modern. The Bodos are inhabitant of village and their society is an agrarian society. The primary basis of Bodo economy is land and the natural environment they live. However, it is observed that Khanthal lives in town. Khanthal is a contractor. Contract work is the main source of earning as well as livelihood of Khanthal. Khanthal leads his family with the earnings of contract work. This is the impact of modern education and development of town in Bodo areas. It is found that factory made modern domestic article like- sofa, cup, plate etc. are widely used in the house of Khanthal. This is the impact of science and technology. In addition, it is also seen that tea is commonly used in the family of Khanthal besides traditional drinking. This is the impact of modern education, Brahma religion and new world view. Thus, it is observed that Khanthal's family is modern.

It is also observed that Satyapriya is also a progressive youth. Satyapriya prefers doing job in place of traditional occupation. He teaches in a High School where Urmila reads. Besides, he is a private tutor of Urmila. Apart from that, he is a short story writer. It is evident that Satyapriya selects his life partner himself. He loves Sormila. The attitude of Satyapriya to select life partner himself is contrary to traditional beliefs and customs, which indicates his progressive outlook. Satyapriya prefers to dress up with machine made clothes. He views machine made costume as better, grander and more respectable than their traditional costume. Thus, Satyapriya wears Punjabi cloth besides traditional dress. Nevertheless, it is observed that besides machine made costume, Satyapriya uses modern domestic articles like- iron, wrist-watch, mirror, perfume and handkerchief in day to day life, which indicates his progressive mindset. This is the impact of modern education and science and technology.

Apart from that, it is observed that the two daughters of Khanthal, namely Sormila and Urmila is educated and modern girl. Previously majority of the Bodo women are expert weavers. Weaving is practiced in every Bodo family. Earlier, a girl, who is ignorant of

spinning and weaving generally castigated by the society and do not get any position in society. Nevertheless, the maiden who is ignorant of spinning and weaving, not only incurs the social odium but also finds it difficult to get married. Thus, earlier Bodo women keep busy themselves with spinning and weaving. However, it is observed that Sormila and her sister Urmila prefer learning modern education instead of traditional weaving and other household activities. Khanthal realizes the need of modern education for their all round development. Therefore, he keeps their children busy in studies. Thus, Sormila and her sister Urmila are always busy in studies instead of spinning and weaving. Urmila is a college-going girl. Urmila's father has given a private tutor for Urmila. Satyapriya is a private tutor of Urmila. On the other hand, Sormila is a B.A passed girl. Sormila is a regular reader of magazine. She passes her time reading magazine. Moreover, Sormila likes to dress-up with contemporary clothing and she likes to go for movies. Previously the Bodo people did not mixed up freely with the people of other religion due to existing concept of purity and pollution. Nevertheless, the people of other religion are not allowed to enter in the kitchen and main house of the Bodos. Furthermore, there is a restriction from taking food in the house of other caste. Thus, the Bodo people did not take food in the house of other caste. However, it is observed that Sormila freely mixes up and interacts with other people. Sormila goes with chief executive engineer P.K. Langthasa for movies as well as to take an evening trip. Sormila believes in inter-caste marriage. It is also seen that Sormila chooses her life partner herself and accordingly she marries P.K. Langthasa. Sormila is a bold and trendy girl. Sormila's mind is wide and thoughts are progressive. This is the impact of modern education and new world view. Thus, it is found that due to impact of modern education and new world views the thinking and living style of Bodos are gradually changing.

In the short story called '*Raobw Raonibw Nwngya*, the writer has eloquently reflected modern society. The important characters are Sorola, Suren Choudury, Prof. Ronjona and Prof. Ranelson Dawlagufu. Other characters are Suren Choudury's new wife, Sorola's two children and Prof. Ronjona's child. As the story telling of the text, Sorola is a beautiful girl who neglects Bodo youth terming as backward and downtrodden. Sorola desires to marry other caste youth. Thus, from schooling time Sorola keeps relation with Officer Suren Choudury, who is an Assamese. Officer Suren Choudury secretly puts a ring in her finger for marriage, when she was reading in high school stage. Choudury put a ring in her finger when he was an officer of Dotoma Block Office. After passing High School Leaving

Certificate (H.S.L.C.) Sorola joined in hostel, during the time Ronjona was a prefect of the hostel. Ronjona was a student of B.A final year and Sorola was a student of H.S. first year. One day, when other girls went for movies, Sorola invited Suren Choudury in her hostel's room. Therefore, the other girls became angry with the conduct of Sorola. Consequently, Sorola was expelled from the hostel. When she was expelled from the hostel, instead of going to her own home, she straight went to Suren Choudury's house with a rickshaw. She also carried her suitcase while she was going to Choudury's house. After one week, her father arrived at Choudury's house to take her back, but she refused to go with her father. Later on, she married Officer Suren Choudury at Kamakhya temple. Before their marriage, they enjoyed sex. Sorola did not inform her parent regarding their marriage. But, she only informed her elder sister about their marriage with a letter. After marriage, Officer Suren Choudury got transfer at Bijni. By the time Sorola gave birth a female child. After that, Sorola got a job of L.P. school at Bijni. Three years later, Officer Suren Choudury again transferred to Nalbari from Bijni. On the other hand, Sorola lived at Bijni with her two children. At Nalbari Suren Choudury again married an Assamese girl without informing Sorola. Therefore, Suren Choudury stopped coming to Bijni. Three years later Sorola came to know the matter when she went to Nalbari to meet Suren Choudury at his rented room. Thus, without husband Sorola lived at Bijni with her two children. She was leading her family with her teaching profession somehow. Thus, she disliked her life. She abhorred Suren Choudury. Nevertheless, she realized her mistake. On the other hand, Ronjona became a college professor. Ronjona read English magazine. Ronjona married Prof. Ranelson Dawlagufu. Prof. Ranelson Dawlagufu was originally from Cashar. After marriage they got one child.

From the analysis of the text, it is observed that Sorola and Ronjona are educated girls. Besides their traditional activities, Sorola and Ronjona are also showing great interest in taking modern education. Sorola and Ronjona studied college education staying at college hostel to acquire modern education to survive in this competitive world. Nevertheless, Ronjona became a prefect of hostel when she was in B.A. final year. Sorola and Ronjona are modern girls. Sorola uses factory made modern domestic articles like Suitcase to carry her belongings. Ronjona and other girls of hostel enjoy movies. This is the impact of modern education, emergence of town, science and technology and new world view.

In traditional Bodo society, there is a belief in purity and pollution. There is a restriction in interaction and freely mix up with the people of other community as well as taking food in the house of other community or religion. However, it is observed that Sorola and Ronjona freely mixes up and interact with the people of other community without any perplexity. Earlier, in Bodo society, parents settle marriage tie in discussion with elderly village people. But, it is found that both Sorola and Ronjona select their life partner according to their choice. Inter-caste marriage is restricted in traditional Bodo society, but Sorola and Ronjona prefer inter-caste marriage. Hence, from schooling time Sorola keeps relation with Officer Suren Choudury, who is non-Bodo. Suren Choudury puts a ring in Sorola's finger for marriage when she reads in high school stage. Also, during her college life, Sorola keeps her relation with Officer Suren Choudury, who is an Assamese. Even, when she is expelled from the college hostel, she straight goes to Suren Choudury's house instead of going to her own home. There are six types of recognized marriage system in traditional Bodo society. However, it is observed that Sorola gets married with Officer Suren Choudury at Kamakhya temple. Temple marriage is new experience for the Bodos. This is the impact of modern education and new world view. Moreover, in place of village and agro-based life, Sorola prefers town life. She does not want to keep herself in backward and downtrodden society. She wants to live modern way of life. On the other hand, professor Ronjona weds Prof. Ranelson Dawlagufu, who is a Dimasa by caste and belongs from Cashar. This is the impact of modernity. Modern education liberates Sorola and Ronjona from traditional believes and behavior. It is observed that both Sorola and Ronjona travel by train for their works. This is the impact of science and technology. The thinking of Sorola and Ronjona changes learning modern education. In place of traditional occupation, both prefer government job for earning money. It is seen that both Sorola and Ronjona becomes teacher. Sorola becomes a teacher of government L.P. School at Bijni. On the other hand, Ronjona becomes a professor of Government College. Professor Ronjona prefers to reads English magazine. Thus, it is observed the traditional values and belief are changing due to impact of modernity. As a result, the traditional Bodo society is becoming modern day by day.

In the short story called '*Owrainw*', the two important characters are Bibari and Furen. Bibari represents oppress class and Furen represents superior class. As reveal in the story, Furen is a modern educated youth. But, Bibari is an illiterate maid girl. In the house of Furen, Bibari has been living as a maid girl from last five years. Bibari is expert in every

work. Bibari loves Furen; her love to Furen is spontaneous and clean. She is emotional and innocent. In the story, it is seen that Suren, father of Furen, wants an educated girl for Furen's marriage. On the other hand, Furen's mother wants a girl, who is expert in weaving and fishing. Therefore, while Furen is reading in university, Furen's parent ties Furen's marriage tie with Mainaw, who is an H.S.L.C. passed girl. But, Mainaw flees with other youth. Furen is a university student. One day, when Furen leaves to Guwahati to appear M.A. final examination, Bibari secretly sends two handkerchiefs under the pillow cover of Furen. When Furen opens out his bedding at university hostel, he notices the two handkerchiefs under his pillow cover. After final examination, Furen comes back to home from hostel. He observes that his parent is not happy as earlier. His parent is gloomy. Furen wants to marry an educated as well as a beautiful girl. So, he does not love Bibari. Rather, one day, he slaps Bibari for sending him two handkerchiefs under his pillow, when he is doing M.A. in university. Moreover, one day, he expels Bibari from their home. Furen forces Bibari to leave their house. Accordingly, Bibari leaves Furen's house. But, after leaving of Bibari, Furen comes to know that there is none for providing him food in time as well as to look after him. In the mean time, Furen's parent again ties up Furen's marriage tie with Sombari, the younger daughter of Tebgang of Hari Village. By the time, one day, from his mother, Furen comes to know that Bibari is severely ill. Furen's mother advises Furen to go to Bibari's house along with a doctor, to checked-up Bibari. Accordingly, Furen goes to Bibari's house along with a doctor. As soon as they arrived at Bibari's house, the doctor checked-up Bibari. After thorough examination, the doctor said that it is too late, no hope now. Finally, Bibari dies in presence of Furen; she sacrifices her life for Furen. At last, Furen comes to know that Bibari's love to him is true and pure.

From an inclusive analysis of the text, it is observed that Suren, Furen and Furen's mother are progressive. In traditional Bodo society, a girl who is ignorant of spinning and weaving is castigated by the society and do not get any position in society. Thus, earlier for marriage, parent look for a girl who is expert in domestic works like-cultivation, fishing, spinning etc. instead of educated girl. However, Suren, father of Furen, searches an educated girl for Furen's marriage tie. On the other hand, Furen's mother desires a girl for Furen who is expert in weaving and fishing. Furen is an educated youth. He studies in university. He does not want to marry a girl who is expert in cultivation, fishing, spinning etc. Rather he prefers educated as well as beautiful girl for marriage. It is found that

Furen's father binds Furen's marriage tie with H.S.L.C. passed girl, called Mainow. Thus, it is found that thinking of Suren and Furen is progressive in contrast to Furen's mother.

It is found that in traditional Bodo society Oja, the medicine man treats the sick people. Earlier, Bodo people go near to Oja to treat illness. However, when Furen's mother comes to know about severe illness of Bibari from Bibari's mother, she advises Furen to go to Bibari's house along with a doctor to checked-up Bigari. Accordingly, Furen goes to Bibari's house along with a doctor. As soon as they arrived at Bibari's house the doctor checked-up Bibari. But, unfortunately the doctor could not save Bibari. Thus, it is clear that the attitude of Furen and Furen's mother are progressive. This is the impact of modern education, modern communication and science and technology.

In the short story called '*Orni Begor*' (Fire's seed), progressive characters are reflected. Ongima is the central character of the story. The other characters are Horesh, Swilesh, Ongima's husband, Uncle of Ongima's husband and Chawkider. As the story telling of the text, Ongima is a talented student. She gets merit scholarship in L.P. and M.V. section. She always desires to learn modern education and thinks for development of oppressed village women as well as for downtrodden people. She learns with Swilesh, who reads M.A. in Guwahati University. She studies regularly. With a proposal to marry Ongima, a professor comes to Ongima's house when she is too busy in her studies for H.S.L.C. examination. Ongima's stubborn father accepts the proposal. Thus, she fights against her father's decision as well as established traditional custom. Accordingly, one day the professor secretly arrives at Horesh's house for ring ceremony. Knowing the matter Ongima astonishes and cries. Ongima runs away from home and goes to Swilesh home. But, stone-minded father brings her back from Swilesh's family and forces her to put professor's ring on her finger. One day, with a view to take away Ongima for marriage; the professor and his uncle arrive at Ongima's home with a Jeep at night. Horesh forces her to get on Professor's Van. Ongima tries to get free from her father's hand. However, her effort goes in vain. In traditional society, parents are the decision maker of a family. Sons and daughters are not allowed to take any decision about their marriage. They are to get married according to their parents. Sons or daughters have no right to select their life partner. Horesh sends her with the professor by hook or by crook. Professor marries her at his uncle's home. The forceful marriage spoils Ongima's dreams and affects her juvenile mind greatly. Ongima fights against her husband, father and old traditional customs of the

society. After three days from their marriage, she runs away from professor's rented house to fulfill her dreams and to bring reformation in traditional society. Swilesh gives mental support and encourages her to go forward in life. Ongima strongly decides to study again to reach to her goal. She wants to be an educated woman as well as a good human being. Ongima always wants liberty. She wants to do something for people. She never wants to stay in confine and narrow society. She wants liberal and open-minded society. She wants to free anti social element from society. Accordingly, with the help of Swilesh Ongima goes to Mahatma Gandhi Ashrom of Delhi to study again. At Mahatma Gandhi Ashrom, she reads attentively to become a modern educated woman to reform the backward and downtrodden traditional society. She is a fire's seed, a symbol of courage and fighter against traditional customs and superstitious belief to reform the society.

From an extensive analysis of the text, it is observed that Ongima and Swilesh are modern. The thinking of Ongima and Swilesh is progressive. In traditional Bodo society, sons and daughters are to get married according to desire of their parents. Parents bind marriage relation of their children and children are supposed to obey the decision of their parents. Thus, Horesh forcefully binds Ongima's marriage tie with the professor. Horesh is the representative of typical Bodo father. Horesh accepts professor's proposal, a proposal to marry Ongima. However, Ongima does not believe in socially established marriage customs and beliefs; rather she is contrary to socially established marriage customs and beliefs and fights against the socially established customs and beliefs. Therefore, Ongima disagrees with her father. She fights against her father's decision; the decision to give Ongima in marriage with the professor. Thus, when professor arrives at their home to put a ring on her finger she runs away from home and goes to Swilesh home. Ongima does not want to get married soon in life; rather she desires to take modern education as much as she can for future life. Ongima realizes the importance of modern education to stand on her own feet. Therefore, she keeps herself busy with study. The mindset of Ongima to learn modern education as well as to stand on her own feet is progressive. Despite Ongima's resistance, the professor marries Ongima. But, after three days from her marriage, breaking all the relation and customs Ongima runs away from professor's rented house to fulfill her dreams. Swilesh gives mental support and encourages her to study again. Consequently, Ongima goes to Mahatma Gandhi Ashrom of Delhi to study again. Thus, it is clear that Ongima is fearless and optimistic. The fighting of Ongima against the socially established customs, beliefs and against the anti social elements like the professor

and Horesh indicates Ongima's progressive outlook. New world view, preaching and social reform movement of Gurudev Kalicharan Brahma and new outlook of various Bodo social organizations as well as their mobilization directly and indirectly inspired Ongima to be progressive and modern.

In the short story called *Gamini Simang* (Vision for the village), willingness of an educated man to make a backward village to a developed village as well as a backward society to a developed society is fairly reflected. The important characters are Somresh, Bimola, Gaobura (village head), Assamese Contractor and the writer. Somresh is the main character of the story. Somresh is presented in the milieu of both rural and urban culture. As the story telling, Somresh is an educated village youth. His father dies when Somresh reads in B.A. first year. Therefore, in his family he has only an old widow mother, who is kind hearted and well-wisher of him. Somresh has an eagerness and vision to up-lift his backward village as well as society. After father's demise, he stops going to college and joins as a Lower Division Assistance (L.D.A.) in an Accountant General Office of Sillong. Somresh works three years in Accountant General Office of Shillong. During Bwisagu (a festival of the Bodos) when he arrives to his own village from Shillong he observes that there is none in the village to talk or to share feelings. Rather all the children fear him and run away from him. Moreover, there is no High School, no Post office, no Hospital etc. in the area. Majority of the villager are not aware about the modern facilities. So, Somresh discusses with village head about the matter. The village head requests Somresh to up-lift the village people. Somresh has a great enthusiasm to progress own village as well as society. Consequently, he quits his service with a view to up-lift his backward village as well as people. Somresh boosts-up the villagers. Accordingly, the villagers organize a meeting at village head's home. All the elder persons of the village participate in the meeting and take a resolution to set up a High School at the village. Thus, after seven days the entire villagers contribute some important materials like wood, bamboo etc. to set up a new High School. Somresh becomes a teacher of the newly established High School. Again, when new Panchayati Raj system introduces, he becomes the President of village panchayat. Being the President of village panchayat, Somresh sets up a rural hospital at village and discusses with Bus Association to take necessary steps to provide a bus up to village for better communication. Nevertheless, he discusses with the Chief Postmaster General of Shillong to set up a Post Office at village. In the mean time, Somresh marries Bimola, a daughter of village head. She reads in town L.P. School. Bimola forces her

husband constantly to shift to town. She is a good consumer of modern objects. Bimola brings many items like-oil, salt, pulse, tea, perfume etc. from contractor's shop regularly at any time. The contractor has a relation with Somresh and his wife Bimola. Bimola is a materialistic as well as a selfish educated woman; she is lecherous too. After marriage, she keeps illicit relation with the Assamese contractor, who is an owner of village shop. Contractor's portion is next to Somresh in the village. One day, Bimola flees with the contractor. Consequently, popularity of Somresh reduces and he becomes faithless among the villagers. Misfortune comes in his life. He stumbles in life. His dreams to up-lift village, villager and society spoil. Later on, he wishes to obtain a tractor on loan to do cultivation and to bring reformation in agriculture sector.

From an extensive analysis of the story, it is observed that Somresh is an educated village man. Traditionally Bodo society is an agrarian society. The primary basis of Bodo economy is agriculture. However, Somresh prefers to do job for earning money. Accordingly, Somresh serves as an employee of Accountant General Office in Shillong. Besides, he serves as a teacher of High School at his own village. Finally, he becomes a President of village Panchayat when new Panchayati Raj system is introduced in their locality. Somresh has a vision to up-lift own village as well as society. He deeply realizes that knowledge of modern education is essential for doing service in government agencies well as modern education is very essential for bringing development in society. However, he observes that there is no High School, no Post Office, and no Hospital etc. in his area. Thus, he quits his service to materialize his vision, a vision to up-lift his backward village. Consequently, with the help of village head and the elder village people Somresh establishes a High School at their village where he becomes a teacher. The thinking of Somresh, village head as well as villagers to set up a High School to bring development at village is progressive; it is the impact of modern education as well as contemporary world view. Gueudev Kalicharan Brahma, a preacher of Brahma Religion for the first time realizes the need of modern education for an overall development of the Bodos. Thus, he establishes an L.P. School at Tipkai in 1912 with a view to provide an opportunity to Bodo students to pursue modern education.

Modern transport and communication make human life easy, fast and more comfortable. Modern transport and communication is very much essential for modern generation; without modern transport people of present generation cannot think for moving from place

to place; and without modern communication people of new generation cannot contact and exchange their thoughts and feelings with other society nowadays. Thus, it is observed that when he becomes a President of newly introduced village Panchayati Raj system, Somresh discusses with Chief Postmaster General of Shillong to set up a Post Office at their village which is very essential to contact and exchange their thoughts and feelings with other society and other world. Besides, being the President of village Panchayati Raj system, Somresh discusses with the official of Bus Association to take necessary steps to provide a Bus up to village for better transportation. The realization of a Post Office to contact and exchange their thoughts and feelings with other world and the initiative to set up a Post Office in their locality is progressive. Nevertheless, the thinking and aspiration of Somresh to connect their areas with modern transport and the thinking to avail modern transport like other Indian people indicates his progressive outlook. The attitude to avail modern transport and communications is the impact of modernity. Moreover, being the President of village Panchayati Raj system, Somresh sets up a rural hospital at his village to avail modern medical care and medical services. Christian missionaries first establish dispensaries in Bodo concentrated areas to provide medical treatment. Modern education as well as Christian missionaries teaches them hygienic way of living, proper dietary habits and enables them to realize a need of modern medical care and medical services. Nowadays, majority of the Bodos go to hospital when they fall in illness and take help from doctor instead of going to Oja, a man who cures a sick person with traditional methods and medicines made from natural environment they live. The realization of modern hospital for better medical care and medical services for their village people and the setting up a modern medical hospital at their locality signifies his progressive mindset. This is the impact of modernity. It is observed that when Bimola, a wife of Somresh flees with the Assamese contractor Somresh's dreams to up-lift his village and society spoils. However, Somresh again dreams to bring reformation in agriculture sector availing the modern instruments and modern methods of cultivation. In traditional Bodo society the instruments as well as the way of cultivation is primitive. Therefore, they cannot produce more crops. Thus, Somresh aspires to adopt modern instruments as well as modern way of cultivation to produce many crops for income. Somresh desires to get a tractor on loan from agriculture department. The thinking of Somresh to bring reformation in agriculture sector availing the modern methods of cultivation as well as modern instruments like-tractor to earn more money is progressive.

Apart from that, it is observed that Bimola, daughter of village head as well as wife of Somresh is a modern woman. Traditionally the Bodos are village dweller. But, it is observed that instead of village, Bimola prefers to live in town for various facilities. Bimola, a wife of Somresh forces her husband constantly to shift to town after their marriage when Somresh works at village to raise the backward village people. Bimola reads in town L.P. School. She is a good consumer of modern items. She purchases many items like-oil, salt, pulse, tea, perfume etc. from contractor's shop regularly at any time. In traditional society, sex is an expression of love and means of procreation. Rather in traditional Bodo society, sexual purity is greatly valued. However, for her sexual purity does not have any value. She gives more important on money in place of moral values and character. She is fond of easy sexual relationship. Thus, she involves in sexual indulgence. She is a lecherous. She keeps illicit relation with the Assamese contractor. Finally, she flees with the Assamese contractor spoiling Somresh's dreams, the dreams to up-lift his village and society. Thus, it is observed that Bimola is materialistic, consumer and lechery. This is the negative side of modernity.

Monoranjan Lahary is one of the famous short story writers of Bodo literature. Critics are of the opinion that as a fiction writer Lahary is adept in the art of character portrayal and the technique of plot construction. Lahary's stories reveal his power of keen observation of the rural and folk life and a deep sympathy and understanding of the people of the rural life. Monoranjan Lahary's first collection of short stories *Solo-bidang* was published in 1978. Lahary's *Soloni Solo* was published in 1985, *Bajwi* was published in 1994 and *Gaodang* was published in the year 1996. The first collection of short stories '*Solo-Bidang*' has twenty short stories. Modern society and culture is painted in some stories. For present study, stories namely *Strike and counter strike*, *Bothol Se Jou* and *Jobra* (Illness) are chosen as data for analysis.

In the short story called '*Strike and counter strike*', the writer has eloquently reflected modern life style of town living people. The characters of the story are Bhudhiram, Gaudang (Bhudhiram's wife), Madwli (Bhudhiram's maid servant) and five children of Bhudhiram. As the story telling of the text, Bhudhiram works as U.D. assistance in the court of Dhubri District Commissioner. Bhudhiram lives in Dhubri town at Bidhapara area. Bhudhiram lives in rented house. He pays fifty rupees per month for his rented house. In his rented house, Bhudhiram lives with his wife Gaudang, five children and

maidservant Madwli. Gaudang, the wife of Bhudhiram is a modern woman; she goes for evening walk, social visit and movies. Bhudhiram's eldest son reads in class ten at Dhubri Government High School. Bhudhiram have only three rooms. Four sons of Bhudhiram stay in one room. Bhudhiram, Gaudang and daughter Khanshri stay in one room and Madwli, the maidservant stays in one room. They do not shut partition door at the time of sleeping. Bhudhiram secretly goes to Madwli's room to have physical relation with her while his wife Gaudang sleeps. However, Gaudang comes to know the affair and reprimands Bhudhiram sharply. But, Bhudhiram slaps his wife Gaudang for her chide. Consequently, Gaudang starts hunger strike. On the other Gaudang's husband also starts counter strike. However, after few days Bhudhiram and Gaudang finish their strike.

From the analysis of the story, it is observed that Bhudhiram and Gaudang are modern. Traditionally Bodos are agrarian and village dweller. But, it is observed that Bhudhiram is a service holder man. He works as Upper Division Assistance (U.D.A.) in the court of Dhubri district Commissioner. Job is his main source of earning. With the earnings of job, he leads his family. Bhudhiram lives in Dhubri town; in Dhubri town he lives at Bidhapara area for his service. He lives in rented house. In his family, besides his wife called Gaudang, he has five children. In his rented house, his wife called Gaudang, his five children and maid servant called Madwli all live together. Modernity brings money economy in Bodo society. For his rented house, he pays fifty rupees per month. Job is new occupation for the Bodos. Living in town to do job for earning money is modern ideology for the Bodos. Nevertheless, living in rented house is new experience for the Bodos. Modern education, emergence of town, development of modern communication and contemporary world view encourages and enables Bhudhiram to adopt job as main basis of income as well as livelihood. Traditionally guardians of the Bodos keep their children busy in agricultural work. However, it is observed that Bhudhiram understands the need of modern education to stand on own feet. He is in fever of learning modern education. Thus, he sends their children to school to learn modern education, which signifies Bhudhiram's progressive outlook. Bhudhiram's eldest son reads in class ten, at Dhubri Government High School. This is the impact of modern education and modern world view.

Further, it is observed that Gaudang, wife of Bhudhiram, is a modern woman. In traditional Bodo society, women are always busy with spinning and weaving. Gaudang is a town living women. She lives with her husband in a rented house of Dhubri town. She

does not keep herself busy with spinning and weaving. She is not interested with all these traditional works. She prefers modern way of life; free and comfort life. She does not want to keep herself within the four walls of bedroom. She mixes up and interacts with the people of other communities without any fear. Like other Indian women, she goes for movies as well as goes for evening walk to keep her physical health fit. She is health conscious. This is the impact of modern education, Christianity and new world view. Thus, it is clear that the attitude and living style the Bodo is changing slowly due to impact of modernity.

In the short story called '*Bothol Se Jou*', the writer has eloquently reflected progressive thinking of new generation. The important characters are Boripot of Simbor village and Tarapod of Daulabari village. As the story telling of the text, Boripot of Simbor village binds his eldest son's marriage tie with the daughter of Tarapod of Daulabari village. Both Boripot and Tarapod are reach as well as famous man. Boripot is a miser man. However, Tarapod is an extravagant. Tarapod drinks wine; but Boripot does not drink wine. At the time of daughter's marriage ceremony, Tarapod arranges band party to welcome the bridegroom party members. Besides that, Tarapod arranges a big feast with meat, rice-beer and tea etc. to receive and entertain the bridegroom party members. On the other hand, Boripot also arranges a big feast excluding rice-beer during his son's marriage ceremony. The members of bridegroom party go to Tarapod's home for marriage ceremony. While the members of bridegroom party arrive at Tarapod's home Bairathis and band-party receive the bridegroom party members. After that Boripot, father of bridegroom and other members of bridegroom party sit at *affat* (sitting together), specially arranged for them to perform the marriage customs and rituals. With some members Tarapod, the guardian of the bride, sits in the *affat* to perform the marriage rituals. As per the customs of traditional marriage, Boripot, the father of bridegroom, offers areca nuts, betel leaves, tea, biri, cigarette etc. to bride party. As prevailing customs, Tarapod the father of bride demands *phon thaka* (bride price) from Boripot, the father of bridegroom. Following the prevailing marriage customs Boripot, father of the bridegroom offers one-rupee coin to Tarapod, the father of bride. Tarapod, the guardian of the bride accepts one-rupee coin. Besides money, Tarapod demands a bottle of rice-beer, in the name of *phon thaka* from Boripot, the father of bridegroom. However, Boripot refuses to offer a bottle of rice-bera to Tarapod in the name of *phon thaka*. Rather, Boripot informs to Tarapod that if he has to give a bottle of rice-beer in the name of *phon thaka*, then he is not ready to accept Tarapod's daughter as

daughter-in-law. So, Tarapot becomes disappointed with the words of Boripot. Consequently, Tarapot also informs to Boripot that he is not ready to give his daughter to Boripot, if he does not receive a bottle of rice-beer in the name of *phon thaka*. Boripot does not accept Tarapot's demand; on the other hand Tarapot is adamant. Consequently the marriage tie breaks. Later on Boripot along with other members of bridegroom party go back to home without taking the bride.

From an inclusive analysis of the text, it is observed that Boripot of Simbor village, the father of bridegroom is contrary to some old traditions and stereotyped beliefs of the society. He is not ready to follow some socially established customs and rituals of Bodo traditional marriage. In traditional Bodo society, marriage ceremony takes place at bridegroom's home. However, it is observed that instead of bridegroom's home the wedding ceremony of Boripot's eldest son takes place at bride's home; that is in the house of Tarapot, the father of bride. Accepting eldest son's marriage ceremony at bride's home, that is in the house of Tarapot, Boripot shows his progressive mindset. Boripot does not drink wine. Therefore, he does not encourage the use of rice-beer in the name of custom and festivity in marriage ceremony. He thinks excessive and regular use of rice-beer demoralizes the Bodo people and accordingly disorder, and misunderstanding arises in social functions as well as in society. Thus, Boripot offers tea in place of traditional drink called rice-beer to receive and entertain guests on the day of wedding ceremony. Nevertheless, along with areca nuts and betel leaves, he also offers factory made biri and cigarette to amuse guests of bride party during marriage ceremony. Further, it is observed that when Tarapot, the father of bride demands one rupee coin and a bottle of rice-beer from him in the name of *phon thaka* (bride price), he refuses to offer a bottle of rice-beer to Tarapot in the name of *phon thaka*. Nevertheless, he informs to Tarapot that he is not ready to accept Tarapot's daughter as daughter-in-law, if he has to offer a bottle of rice-beer in the name of *phon thaka*. Boripot does not accept Tarapot's demand, which indicate Boripot's progressive outlook. Therefore, he only offers one-rupee coin to Tarapot. As a result, the marriage tie between the eldest son of Boripot of Simbor village and the daughter of Tarapot of Daulabari village breaks. Thus, it is observed that Boripot is contrary to some socially established customs and beliefs. He is a modern man. Thinking of Boripot is progressive. In the first decade of 20th century, Geru Kalicharan Brahma starts reformation mission to uplift the backward Bodo society. He advises the Bodo people to eradicate rice-beer from society, which is excessively used in the name of custom and

festivity in social functions of the Bodos. He also discourages the use of rice-beer on the day of wedding ceremony. Thus, it is observed that due to preaching of Guru Kalicharan Brahma some of the present generations have denounced the use of rice-beer on the day of marriage ceremony as well as in other social function.

On the other hand arranging his daughter's wedding ceremony at own's home, Tarapot also shows his progressive outlook. It is also seen that when the bridegroom party of Simbor village arrives at Tarapot's home for marriage, band-party and Bairathis welcome the members of bridegroom party. The use of modern band party to receive and amuse the guests on marriage ceremony is new experience for the Bodos. Modernity signifies experiencing new ideology and new life style. Arrangement of modern band party to receive and amuse the bridegroom party indicates Tarapot's progressive outlook. This is the impact of modern education and new world view.

In the short story called *Jobra* (Illness), the writer has fairly reflected the mindset of town living people. The important characters are Ruparam, Mwinashi, Barnay and Shohen. As the story telling of the text, Ruparam is a head clerk of elementary board. He is fifty years old. Ruparam does not believe his own wife. Ruparam gets himself castrated. Ruparam has Reinforced Cement Concrete (R.C.C.) building and one bigha (1600 squared yards in Assam) land near Kokrajhar college. Ruparam comes to know that he has been suffering from cancer disease, while he checks up his health in Gauhati medical and Cooch Behar or Kock Bihar. Thus, according to the advice of doctor, Ruparam desires to go to Vellor (in Channai) for treatment; but due to shortage of money, his wishes do not come in reality. Because, the money kept in Bank and Post office is already withdrawn. In Ruparam's family, there are five members. Among the children, the eldest one is male and youngest one is female. Mwinashi, wife of Ruparam, is a custodian of Ruparam's monthly salary. Mwinashi does not expend money to cure her sick husband from her saving account. She is a selfish wife. Though she is forty years old, yet she is stylish. Mwinashi does not take care of her ill husband, who suffers from cancer disease. Even, when her sick husband asks her to offer water, she does not care husband's request and does not give water to sick husband. Rather, she goes to movie twice or trice in a weak smearing powder, lipstick etc. Mwinashi had many boyfriends before her marriage. After marriage, also she maintains relation with some of them. Ruparam has no control over his wife. Mwinashi has a relation with Barnay, who is a clerk of supply department. Very often Mwinashi goes to movie

with Barnay wearing blouse, hill shoes and also smearing powder, lipstick etc. Ruparam wishes to know the result of his elder son's before his demise. Shohen, elder son of Ruparam passes H.S.L.C. examination in second division. Shohen gets his H.S.L.C. result from telephone exchange. When Ruparam hears the news lying on bed he dies peacefully.

From an extensive analysis of the text, it is observed that Ruparam is a modern man. Instead of traditional livelihood, Ruparam prefers doing job for earning money. He prefers to do job in government agency, which emerged in town. Ruparam is a salaried middle class man. He is a head clerk of elementary board. He prefers urban living. He lives in Kokrajhar town, near the Kokrajhar College. The new livelihood or the acceptance of job brings improvement in his economic condition as well as in living style. Thus, he constructs R.C.C. building near Kokrajhar College. Nevertheless, he has one big land near Kokrajhar College. Money economy appears in Bodo society with the emergence of town and semi-town. It is observed that Ruparam has a habit of saving money; he saves his income in Bank and Post office. This signifies Ruparam's progressive outlook. The practice of saving money in Bank and Post office for day-to-day necessities is new knowledge and ideology for the Bodos. The new world view encourages him to save his earnings for future needs. The knowledge of modern education enables him to save money in Bank and Post office. Earlier Bodo people go to Oja (a man who cures a sick person with traditional medicines made from natural environment) when fall in illness. But, it is observed that Ruparam goes to hospital to check up his health as well as to take advice from doctor. Ruparam goes to Gauhati medical and Cooch Behar to check up his health, instead of going to Oja, when he falls in illness. Further, following doctor's advice, he wishes to go to Vellor for treatment, when he knows that he has been suffering from cancer disease. Nevertheless, he gets himself castrated to stop production and to maintain family planning. All these indicate Ruparam's progressive mindset. Modern education and Christian missionaries enables the Bodo people to realize the important of doctor as well as modern hospital for better medical care. Ruparam has an eagerness to know the result of Shohen before his demise. Resting on bed, Ruparam dies peacefully when he hears the news that Shohen passes H.S.L.C. examination in second division. Ruparam's keenness to know the result of his elder son signifies his realization to modern education and aspiration to make their children educated. The thinking of Ruparam to make their children educated is progressive. This is the impact of modern education and new world view.

Apart from that, it is observed that Mwinashi, wife of Ruparam is a modern woman. Mwinashi is a town living woman; she lives with her husband in Kokrajhar town. She is the custodian of Ruparam's monthly salary. Nevertheless, Mwinashi has own saving account in Bank and Post office. Instead of spinning and weaving, she is always busy with enjoyment. She does not want to stay within the four walls of bedroom. She leads free and comfort life, a modern way of life. She freely mixes up and interacts with other man as well as goes for movies without any fear. In traditional Bodo family, wife keeps intimate human relationship with husband. However, it is visible that Mwinashi has no loyalties and no sympathy for her sick husband as well as family. Mwinashi does not spend money from her saving account to treat her ill husband who suffers from cancer disease. Mwinashi is selfish and unkind. She only thinks of her own comforts of life. She keeps parallel relation with Barnay, who is a clerk of supply department. She is fond of enjoyment. Thus, she goes to enjoy film with Barnay. Mwinashi considers machine made costume better and grander than their traditional cloth and prefer to dress in machine made clothes. She is stylish although she is forty years old; she wears blouse, puts on hill shoes, smears powder and uses lipstick. Thus, it is clear that Mwinashi prefers modern ideology and modern living style. Emergence of town, development of communication, development of science and technology and new world view directly and indirectly inspired her to adopt modern ideology and modern living style.

Furthermore, it is observed that Shohen is an educated youth. Shohen avails the technological means of communication to collect his result. Shohen obtains his H.S.L.C. result from telephone exchange, which indicates progressive mindset of Shohen. Development of science and technology and contemporary world view encourages him to avail the facilities of modern communication and modern education enables him to avail the technological means of communication like telephone exchange.

Haribhusan Brahma is one of the famous short story writers of Bodo literature. In his stories, Haribhusan Brahma depicts social problems. The themes of his stories are education, immoral and luxurious nature of modern generation, poverty, traditional food habit etc. He reflects these themes in mild satire and irony to reform the Bodo society. Critics are of the opinion that Haribhusan Brahma is a gifted short story writer. The stories of Haribhusan Brahma are characterized by mild satire and irony. Anil kumar Boro writes, *“As a short story writer, Brahma has presented the malaise of the contemporary Bodo*

society and the problems that hinder social progress.”⁵] Haribhusan Brahma’s first individual collection of short story ‘*Shrimati Durlai*’ was published in 1980. There are seven short stories in this book. For the present study, story called *Shrimati Durlai*, *Honglani Saori* and *Narkhw* are selected as data for analysis.

In the short story called *Shrimati Durlai*, the writer mirrors the mindset of new generation. The background of the story is rural based merging to Gossaingaon town. Gossaingaon town falls under the jurisdiction of present Kokrajhar district of Assam. The important characters are Shrimati Durlai, Salo and two Punjabi men. As reveal in the story, Shrimati Durlai, the central character of the story is a modern and fashionable Bodo woman. She is frank and talkative in nature. Shrimati Durlai is a beautiful girl. She looks like Bengali or Assamese girl on her walking, moving hands, talking and fashion. She is fluent in Assamese, Bengali and Hindi. Shrimati Durlai regularly visits market place of Gossaingaon town. She visits the market place from one corner to other end. In the market place, all the jewelers recognize Shrimati Durlai and accordingly they invite Shrimati Durlai to purchase ornaments of new design from their shop. Rather in the market place, she drinks rice-beer with cooked pork from Salo, her related aunty. Drinking rice-beer in market place has become her habit and fashion. People think Shrimati Durlai never drinks limitlessly; rather people believe that she has a quality that she always keeps herself in balance. In the market place another habit and fashion of Shrimati Durlai is enjoying Hindi or Bengali movies sitting amid of like-minded non-Bodo youth. One of her wonderful characters is that she never returns to home at night after the end of film. Rather she passes the night in the residence of her like-minded boy friend or in any big hotel without any risk. One of her most peculiar and remarkable character is that without paying a single coin she can stay one night at any big hotel without any risk with her well wisher friends. In addition, another remarkable nature of her is that she does not feel necessary to inform her illiterate rural parents when she goes in other place for any work. One day, in afternoon time from Gossaingaon town she goes to Bhutan mela (fair) along with two Punjabi men without informing her parents and surprisingly she does not return to home from Bhutan mela (fair). In Bhutan she lives in a big house of her choose and meets her many well-wisher from all communities. Shrimati Durlai turns into prostitute fully in

⁵Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi, 2012. Second Edition.p.58

Bhutan. She is depicted by mild satire and irony for her loose nature to reform the upcoming generation of the society.

From an extensive reading of the story, it is observed that Shrimati Durlai is a fashionable and modern Bodo girl of nearby Gossaingaon town. Earlier, Bodo women are always busy with agricultural and other domestic works like- rearing eri, spinning and weaving. However, it is found that Shrimati Durlai always visits market place of Gossaingaon town regularly and drinks rice-beer instead of keeping herself busy with traditional domestic work like- agricultural work, spinning, weaving etc. She is materialistic and consumer. Shrimati Durlai goes to town regularly to buy some commodities. Nevertheless, she enjoys movies regularly. Due to existence of purity and pollution in society, earlier Bodo people did not interact and mix up freely with the people of other community. They did not eat food in the house of other community. Moreover, it is found that Shrimati Durlai interacts with Assamese and Bengalis freely. She enjoys Hindi or Bengali movies with non-Bodo youth and passes night in the residence of her like-minded boy friend or in any big hotel. In traditional Bodo society, sex is an important aspect of life; it is an expression of love and means of procreation. Thus, sexual purity is greatly valued in earlier Bodo society. In addition, earlier sex is never utilized for monetary benefits. But, Durlai uses sex for animal pleasure and monetary benefits. She has no connection with her parents and community. She goes to Bhutan mela (fair) along with two Punjabi men without informing her parents and turns into prostitute fully in Bhutan. Thus, she crosses the borderline of the family and the society. This is the negative side of modernity.

Moreover, from the analysis of the text, it is observed that the nearby villagers of Gossaingaon town sell difference items in Gossaingaon town to earn money. In traditional society, people cultivate as well as rear pig and poultry only for domestic consumption. However, it is observed that the villagers of nearby Gossaingaon town rear pig and poultry not only for domestic consumption, but also for commercial purposes too. Villagers of nearby Gossaingaon town sell pork and cooked pork in the market place to earn money. Nevertheless, some Bodo women sell rice-beer, which is earlier produced for domestic or community consumption only. Now, these are the main basis of their economy as well as livelihood. They fulfill their additional needs of life by selling pig, hen, local wine etc. It is visible that Salo, a villager of nearby town areas sells rice-beer to earn money. The thinking to go for commercial farming and the thinking to accept business as means of

earning as well as livelihood is modern and progressive. The emergence of town or semi-town in Bodo concentrated areas brings money economy in Bodo society. Modernity means city life and diffusion of money.

In the short story called '*Honglani Saori*', the important characters are Hongla Mahazwn, Phaniya Master and Nagen Sarma. As the story telling of the text, Hongla is a rich (Mahazwn) farmer of Phathwibari village. He has enough agricultural property. Thus, he produces sufficient crops. Moreover, he sells surplus crops. Hongla Mahazwn has two children. The name of his son's is Dekhla. Besides Dekhla, he has a daughter, who reads in class nine. Hongla Mahazwn is a secretary of school managing committee of Number 249 Phathwibari L.P. School, which is situated at his own village. Hongla takes help from villagers in roof thatching work. According to social tradition of the Bodos, some people of Hongla's village voluntarily help Hongla on roof thatching work, which is known as Saori (group work done by village people voluntarily) in Bodo language. Thus, as a social tradition, Hongla too, offers rice-beer to the group workers, for thatching the roof of house. On the other hand, Phaniya of Thilapara village is a teacher of number 249 Phathwibari L.P. School. He is a teacher as well as a good farmer. He also produces enough crops. He reads up to class ten. He appears fifth time in H.S.L.C. examination, but he could not pass out H.S.L.C. examination. However, managing Nagen Sarma, an inspector of Bodo medium school, he gets the teaching job of L.P. school. Hongla invites Phania Master to share rice-beer of Saori, when Phaniya is going to School. Accordingly, Phania Maste arrives at Hongla Mahazwn's home to join a drinking party of Saori neglecting his duty. Phaniya goes to drinking party during class hour. At drinking party he drinks more and more rice-beer than the other village peoples, who participate in Saori. Consequently, Phaniya Master (teacher) gets intoxicated. After the end of party, he goes back to school somehow, but reaching at school, he fails to teach the students due to over drinking. So, he orders his students to join three benches together for sleeping; furthermore he orders his students to pour water on his head. As a teacher, Phaniya Maste is not a good teacher. He is morally degraded teacher. He is a drinker. Nagen Sarma of Kamrup district is a school inspector of Bodo medium Schools. As per the order of education minister, Nagen Sarma arrives at Hongla Mahazwn's house to inspect number 249 L. P. School of Phathwibari Village, to select a teacher for President (Rastrapati) award. Hongla is a secretary of school managing committee of number 249 L. P. School of Phathwibari Village. So, along with Hongla Mahazwn, who is a secretary of school

managing committee of number 249 Phathwibari L.P. School, the inspector visits number 249 L. P. School, where he finds that Phaniya Master is sleeping on benches due to over drinking of rice-beer. In addition, he observes that students namely Jogen and Laben are pouring water on Phaniya Master's head, to release his headache. The school secretary tries to hide the real cause. Thus, the secretary says that Phaniya loves school and children very much. So, he comes to school every day, even if he has been suffering from illness from last three days. But, the inspector understands the real matter. After inspecting the school, the inspector again comes back to Hongla's house to write the inspection report. But, before writing the report, Hongla offers rice-beer and chicken meat to inspector. The inspector takes rice-beer with chicken meat. After taking three bowls rice-beer the inspector drunk; being drunk, the inspector writes the inspection report. Based on Hongla's view, in his report, the inspector writes that Phaniya Master is a dedicated teacher and he proposes the name of Phaniya Master for Rastrapati award. But, after completion of the roof thatching work, Hongla Mahazwn offers food to the group workers without meat, for which the workers express their dissatisfaction and leave the place; and the story ends here.

From an inclusive study of the text, it is observed that Hongla Mahazwn and Phaniya Master are progressive persons, but they are satirically presented. Outlook of Hongla Mahazwn and Phaniya Master are progressive. Earlier Bodos were always busy with agricultural activities and they were satisfied participating in agricultural work. In the story, it is observed that besides a farmer, Hongla Mahazwn is a secretary of school managing committee of number 249 L. P. School, which is located at own village. Working as a secretary of school managing committee is a new experience for the Bodos. Thus, being the secretary of school managing committee of No. 249 L. P. School of own village, Hongla shows his progressive mindset. Earlier Bodos produced crops only for domestic use. But, Hongla Mahazwn produces crops not only for domestic use but also for marketing, which indicates change of mindset and acceptance of new ideology. The new world view encouraged Hongla Mahazwn to sell his surplus paddy to earn money for his day-to-day necessities. It is observed that some of the present generations have taken up crops as main source of income. Apart from that, Hongla Mahazwn sends his children to learn modern education, which also indicates his progressive mindset. A daughter of Hongla reads in class nine. On the other hand, Phaniya is a school teacher (Master). He reads up to class ten. Besides engaging in cultivation, Phaniya has accepted teaching job

of L.P. School to earn money, which indicates his progressive mindset and acceptance of new ideology. Moreover, he has a good relation with inspector Nagen Sarma, who is an Assamese by caste, which also shows his liberal mindset and changed outlook. In addition, at Phathwibari village there is a L.P. School, where Jogen, Laben and many other students read. Foundation of modern L.P. School and sending children to it, indicate realization of modern education as well as changing of social outlook. In the story, Hongla Mahazwn, the secretary of school managing committee; Phaniya Master, the teacher of number 249 Phathwibari L.P. School and Nagen Sarma, the school inspector of Bodo medium L.P. schools are satirically depicted due to negligence of their duties. In addition to that, in the text, the writer satirically presented the whole educational system of Bodo medium. Hence, it is clear that modernity has influenced on social outlook the Bodos. As a result, the traditional occupation and socio-cultural aspects are changing slowly; and the writer eloquently reflected all the changes in his story.

In the short story called '*Narkhw*', the characters are Narkhw, father of Narkhw, wife of Narkhw, Khayaharsa, Primary teacher and Head master. All the characters are flat characters. Narkhw is the main character in the story. As reveal in the story, father of Narkhw is a good farmer as well as a man of good management skill. He has fifty bigha agricultural lands as well as seven bigha homestead lands. He manages his family as well as family workers nicely with love and care. Accordingly, with the help of family worker he produces enough crops. Selling the surplus crops, he earns money and able to save five thousand rupees in his life, which he hands over to his son called 'Narkhw' before his death. He advises Narkhw to use the money only for good purpose, but not for eating. Father of Narkhw is economically conscious and uses money consciously even in buying of family items. He knows that education and money is very important in human life. Therefore, he wishes to make Narkhw an educated as well as a good man. Whenever Narkhw is needed of money for his study, he sends money to his son selling crops. Once, he invites Narkhw's primary school teacher to take meal at his home, while Narkhw passes primary education. After that, Narkhw passes somehow M.E. School. However, when he is admitted in High School, he fails several times. Narkhw is not interested in studies; on the contrary he has a great interest in dresses, fashion, movies and evening walk. He never fees humiliation and discredit for his weakness in studies. Rather he feels humiliation when he has to take new dresses after his friends as well as if he fails to participate in discussion among the friends about the new movies. When Narkhw fails

several times in class eight, Narkhw's father requests the head master (teacher) repeatedly to promote his son. Later on Narkhw gives up reading. When Narkhw quits the school as well as reading, his father wants him to pay attention in family activities as well as in managing the family workers. Suddenly Narkhw's father dies suffering from typhoid. Soon after his father's death, Narkhw marries the girl with whom he has an affair since his school time. He arranges his marriage in a grand manner. So, the five thousands money receives from his father exhaust soon, because he spends money excessively in marriage. Thinking to refund from gift and blessing money of marriage, he lends two thousands and five hundred rupee from town moneylender called Khayaharsa by keeping five bigha paternal agricultural lands on lease. Ironically, the money received as gift in his marriage ceremony also exhausted soon. Again keeping his paternal agricultural lands on lease, he lends two thousand five hundred rupees from the moneylender called Khayaharsa to buy new ornaments, high heel footwear and new fancy bag for his spouse as well as to go for honeymoon at different towns like Dhubri, Kokrajhar and Guwahati. Nevertheless, he is not serious about the matter. Rather, his is interested only in lending money from the Khayaharsa to satisfy his wife. Thus, gradually Narkhw's paternal property comes under moneylender called Khayaharsa through lease. Accordingly, he and his family workers can produce small quantity of crops. On the other hand, with the passing of time Narkhw's family becomes bigger than earlier. Accordingly, needs as well as problems of the family also become bigger. Now he cannot manage his family properly. He has no capacity to refund the loan amounts. So, he repeatedly sells his paternal agricultural lands to meet up his family problems. Later on, he sells his paternal homestead and builds his house near Public Works Department (P.W.D.) road. Lastly, both Narkhw and his wife turn into wage labour.

From an inclusive analysis of the story, it is observed that father of Narkhw is a good farmer. He is a progressive man. Earlier cultivation is done mainly for family use. It is observed that that besides family use, father of Narkhw does agriculture for commercial purposes too. He produces more crops for trade and commercial purposes. Thus, he sells surplus crops to earn money for day-to-day use. He knows that money is very essential for human being. Thus, he saves five thousand rupees from his earnings, which he hands over to Narkhw before his demise. Thus, he advises Narkhw to use money only for good purpose, but not for eating purpose. The thinking to produce more crops for sale as well as to earn money selling surplus crops for day-to-day use is progressive. Moreover, the

attitude of Narkhw's father to saving money for future is also progressive. The emergence of town in Bodo concentrated area, development modern communication, market economy and new world view encourages him to sell surplus crops to earn money as well as to save money for future. It is observed that father of Narkhw understands the important of modern education. Therefore, he aspires to make Narkhw an educated man and accordingly he sends Narkhw to school to learn modern education instead of engaging Narkhw in agricultural work. The thinking of Narkhw's father to make Narkhw an educated man is progressive.

Apart from that, it is observed that Narkhw is a modern youth. He reads in town high school. However, he has no interest in studies; rather he is a materialistic and a consumer. He has a huge interest in modern dresses. He is exceedingly fashionable and trendy. Nevertheless, he goes for evening walk and enjoys movies regularly in town. Narkhw never feels shame for his weakness in studies. Consequently, he fails several times in class eight; and finally, he gives up his study. Narkhw purchases new ornaments, high heel footwear and new fancy bag for his wife. He also goes for honeymoon at various towns like- Dhubri, Kokrajhar and Guwahati. Emergence of town, development of modern communication, development of science and technology directly and indirectly inspired Narkhw to be modern. The habit of going to evening walk and enjoying movies regularly in town is new habit for the Bodos. Nevertheless going with wife for honeymoon is also a new experience for the Bodos. But, it is observed that Narkhw ruins in life due to extreme fashionable and trendy. Lastly, he sells all paternal property and becomes a wage labour. This is the negative side of modernity. Thus, it is clear that the writer has eloquently depicted the changing mindset as well as behavior of contemporary Bodo society. Mindset and activities of new generation are vividly reflected in the short story.

Nilkamal Brahma's another short story book called *Silingkhar* (Tragic life) was published in 1984. There are fifteen short stories in this book. Stories namely *Silingkhar* (Tragic life), *Udrainai* (Purification) and *Gasa Aro Sulung* (The lamp and a winged white ant) are taken as data for analysis.

In the short story called *Silingkhar* (Tragic life), the writer has eloquently depicted the struggle of an educated man for survival in the arena of modern world. The characters are Bimalendue Khakhlary (Abinash Muchary), Mr. B. Prokash Katham, Sureka, Ms. Lingdo, Ms. Lingdo's boss, Bimalendue's father, Bimalendue's wife, Bimalendue's son and

Bimalendue's widow mother. Bimalendue Khakhlary (Abinash Muchary) is the central character of the story. As reveal in the story, Abinash Muchary is an educated youth. He is a graduate. He is a son of an L.P. teacher. After his father's demise he searches job to lead his family, accordingly he becomes a clerk in a private company. One evening he rescues Ms. Lingdo, a clerk of the company from the hand of her boss, while her boss, at his office, tries to seduce her against her will. Consequently, Abinash Muchary loses his clerical job. Being a jobless, his life becomes miserable. So, to lead his family, he becomes a tutor. After one year, one day, in a newspaper, he notices that some vacant posts of driver are laying in the Electronic India Private Limited. He has a driving license of light vehicle from vocational institute, which he receives after B.A. final examination. In his driving license of light vehicle, he changes his name from Abinash Muchary to Bimalendue Khakhlary and applies for the driver post. He appears in the interview and accordingly becomes a driver of Mr. B. Prokash Katham, who is a managing director of Electronic India Private Limited (Ltd.). He gets one hundred and fifty rupees (150) per month as a salary for driving work. Being a driver of managing director of Electronic India Private Ltd, he assists widow mother, wife and son. Bimalendue drops Sureka, a daughter of Mr. B. Prokash Katham to her college. Again, he drops Mr. B. Prokash Katham to his office and waits until the end of office hour to bring him back to home. After the end of office hour Mr. B. Prokash Katham usually goes to club, to party and to conference. Bimalendue drops Sureka and Mr. B. Prokash Katham according to their commands every day impatiently. Thus, Bimalendue suffers in his mind, the conflict between graduate Abinash Muchary and a driver Bimalendue Khakhlary. The conflict of Bimalendue's inner mind becomes grave and unsettled. One day Bimalendue crashes his car with running train at railway crossing gate. Consequently, Bimalendue dies on the spot. After Bimalendue's demise, his wife becomes a labour of town rice meal to lead her family. On the other hand, Bimalendue's son becomes a cowherd in a remote village somewhere.

From an inclusive analysis of the text, it is observed that Abinash Muchary is a son of an L.P. teacher. He is an educated youth. He is a graduate. He is simple and honest. Traditionally Bodos are agrarian and dweller of village. Their sources of income are cultivation, rearing eri, spinning, weaving etc. However, it is found that after his father's demise, Abinash Muchary seeks job to maintain his family in place of traditional occupation like cultivation, rearing eri and muga, weaving etc. Abinash Muchary becomes

a clerk in private company. The clerical job of private company is his main source of income. Thus, with the earning of clerical job he leads his family. Abinash Muchary's fondness of job for earning money as well as new livelihood indicates his progressive mindset. His higher officer exploits Abinash Muchahary. Abinash Muchahary is terminated from the job, because he rescues a clerk called Ms. Lingdo from her boss's sexual exploitation. Again, instead of engaging in agricultural work, he starts doing tutorial class to earn money for leading his family when he loses the clerical job of private company, which also indicates his progressive outlook. When Abinash Muchary loses the clerical job in a private company, he avails the facilities of modern communication to search job. Bimalendue Khakhlary reads newspaper to collect information regarding vacancy position of job in difference agencies. It is observed that reading news paper Bimalendue Khakhlary (Abinash Muchary) comes to know that some driver posts are laying vacant in the Electronic India Private Ltd. The acceptance of newspaper to collect any information as well as regarding vacancy position of job indicates progressive attitude. This is the impact of modern communication. Apart from that, Abinash Muchary (Bimalendue Khakhlary) becomes a driver of Mr. B. Prakash Katham, a managing director of Electronic India Private Ltd. to earn money for leading his family. Both Mr. B. Prakash Katham and his daughter Sureka uses Bimalendue Khakhlary like a slave. Bimalendu gets very poor salary from Mr. Katham for his driver job. Under the command of father and daughter, Bimalendue Khakhlary works restlessly like a slave. Thus, he becomes frustrated and loses interest in life. He suffers mentally a lot. Consequently, he collide his car with running train at railway crossing gate and dies on the spot. The attitude of struggle and doing in difference jobs signifies his progressive mindset. The emergence of town, development of modern communication, development of science and technology and new world views encourage him to do job; and the knowledge of modern education enables him to do difference job in his life. On the other hand, after Bimalendue's death the wife of Bimalendue becomes a labor of town rice meal to lead her family, which means her progressive attitude. Hence, it is clear that in his short story, the writer has eloquent depicted the modern society. He has depicts the problems of modern people, attitude of modern people, ideology of modern people and suffering of modern people. Moreover, struggle of educated people to survive in the arena of modern world is vividly reflected. Thus, it is found that due to impact of modernity, the mindset, ideology and livelihood of the Bodos are changing slowly.

In the short story called *Udrainai* (Purification), the writer has eloquently reflected the contemporary Bodo society. In the story, the characters are modern. The characters are Maniram Baglary, Mayarani Baglary, Engineer, Bonshri, Wife of engineer, Doctor and Secretary. As the story telling of the text, Maniram Baglary is a superintendent of weaving. He is an ambitious as well as a corrupted man. In his family, besides his wife called Maniram Baglary, he has one daughter called Bonshri; one son, who is an engineer and one daughter-in-law, the wife of engineer son. Maniram's ambitious nature, Mayarani Baglary's fashionable character and luxurious way of living make Maniram a corrupted superintendent. Mayarani Baglary, wife of Maniram Baglary is an extremely ambitious as well as fashionable woman. She always tries to hide her age. Thus, she always uses latest cosmetics and wears fashionable dress. She is trendy, and she loves town life. She is individualistic; she never tries to save her husband in crisis. To please his wife Maniram Baglary constructs an R.C.C. building in Guwahati. Nevertheless, he buys an ambassador car to satisfy Mayarani Baglary. Maniram Baglary teaches his son and daughter in a rich educational institution. Accordingly he makes his son an engineer and his daughter completes Master of Arts. Maniram Baglary's engineer son lives in Simla with his family; he is an employee of central P.W.D. department. Maniram Baglary earns lot of money in his life. However, his greediness for money does not decline till his retirement. Maniram Baglary ties Bonshri's marriage tie with a doctor, who is a poor. Thus, he wishes to give gift in daughter's marriage to make her financially sound as well as to make her happy. Maniram Baglary again diverts eighty thousand rupees to his own account from government money for his daughter's marriage before his retirement. Thus, he brings new furniture, ornaments of gold and ornaments of diamond, radio and gramophone to give in daughter's marriage. However, Maniram Baglary is terminated from the job and sent to jail for his corruption. Moreover, he must refund the diverted amount. Problems come in Maniram Baglary's family. Bonshri tries to save her father as well as family from the crisis. Bonshri appeals the doctor to wait her for two years, but the doctor does not wait her, rather he weds another girl. Bonshri meets sericulture and weaving secretary and requests him to save her father's job, but the secretary refuses to save her father. Bonshri requests her engineer brother, who lives in Simla, to save her father, but he also declines to save own father for father's unnecessary corruption. Then, Bonshri search a job, but she does not find a job anywhere due to bad reputation of her father. No one comes forward to help Bonshri; consequently, she sells paternal house and all the furniture, which are brought for her marriage; then she refunds eighty thousand rupees to Government. Yet,

she cannot succeed to save her father from imprisonment. Maniram Baglary feels his guilty, thus he suffers both mental and physical in jail. He suffers mentally thinking about daughter's future; and after five months he dies in jail due to heart fail and purifies his offenses in this way. From Simla his engineer son arrives at home to perform funeral ceremony of death father. They perform father's funeral ceremony at their uncle's home. After the end of funeral ceremony, Bonshri sends her mother with engineer brother to Simla. She also gives away the ambassador car to her mother. After that, Bonshri stays four months at her uncle's home; but lastly she goes to South India and there she becomes a Nun in a Catholic church.

From an inclusive analysis of the text, it is observed that Maniram Baglary is a salaried middle class man. In place of traditional occupation like- cultivation, rearing eri, spinning, weaving etc. he has accepted job in government agency to earn money. He is a superintendent of weaving. He wants modern way of life. Acceptance of job brings progress in his economic condition remarkably. Thus, Maniram Baglary makes an R.C.C. building in Guwahati and purchases an ambassador car, which signifies fondness of modern way of life as well as change of mindset. The mindset and livelihood of Maniram Baglary has changed due to emergence of modern education, due to emergence of town or city, due to emergence of modern communication, due to emergence of science and technology and new world view. Modern education broadens their traditional mindset and enables them to adopt modern job. Apart from that, Maniram Baglary diverts eighty thousand rupees from government money to his own account with a view to give gift like furniture, ornaments of gold as well as ornaments of diamond, radio, gramophone set etc. in daughter's marriage. Maniram Baglary's involvement in financial corruption indicates self-centered and unkind. This is the negative side of modernity. On the other hand, Maniram Baglary's thinking and desire to give gift in daughter's marriage signifies his progressive attitude and consumer nature. The giving of some valuable properties like furniture, ornaments of gold as well as ornaments of diamond, radio, gramophone set etc. as gift in daughter's marriage is new practice in Bodo society, which is the impact of other Indian communities, particularly immediate neighbors. Maniram Baglary's fondness of modern education as well as teaching his children in a well-off educational institution signifies his progressive mindset. All these are impact of modernity. It is observed that the extreme longing of luxury, fashion and consumerist nature brings ruin in his family.

Furthermore, it is seen that Bonshri is a highly educated and courageous woman. The attitude of Bonshri to save her father as well as family from crisis is progressive. It is observed that though the doctor, the secretary of sericulture and weaving and her engineer brother all deny to help her, still she tries to save her father, which signifies her optimism as well as progressive mindset. Thus, she sells paternal house and the furniture brought for her marriage ceremony to refund eighty thousand rupees of government, which also indicates her broad and progressive mindset. After the end of her father's funeral ceremony, she goes to South India and there she becomes a Nun in a Catholic Church, which means modern practice and progressive attitude. Modern education enables her to be a courageous woman and to be a Nun in a Catholic Church of South India. Bonshri seeks job while crisis come in their family. The thinking of Bonshri to lead her life as well as family doing job is modern. This is the impact of modern education as well as new world view.

Apart from that, it is observed that Mayarani Baglary, wife of Maniram Baglary is also a modern woman. With the coming of time, some of the new generations are becoming ambitious, fashionable and hypocrite. Nevertheless, human relationship and loyalty to family is declining in due course of time. Mayarani Baglary, the wife of Maniram Baglary and engineer son is the representative of those modern people who are becoming self-centered and have no loyalties to family. Besides Bonshri, Mayarani Baglary and engineer son does not try to save Maniram, while he is terminated from the job and sent to jail for his corruption. Both have no intimate human relationship with Maniram Baglary. Rather they do not have loyalties to family, which is contrary to traditional moral value. However, for them money and luxury is more important than character and saintliness. They are fond of luxury, fashion and town life. Mayarani Baglary is fond of an R.C.C. building, an ambassador car, cosmetics and fashionable dress. Engineer son, who is an employee of central P.W.D. department, is a self-centered and egoistic man. He lives in Simla with his wife, which is a small family. The thinking and nature of both Mayarani Baglary and engineer son is contrary to traditional moral value. Thus, it is observed that due to influence of modernity the traditional belief, ideology and moral values are changing slowly. In addition, due to impact of modernity they have accepted modern livelihood. Acceptance of modern livelihood brings improvement in their socio-economic position. Hence, it is observed that influence of modernity on socio-cultural aspects of the Bodos is lucidly faintly in the short story.

In the short story called *Gasa Arw Sulung* (The lamp and a winged white ant), the characters are Maguram, Maguram's widow mother, Banashri (Mandary), Banashri's father, Banashri's sister-in-law, Rongonath, the Writer and Writer's child. Maguram is the central character of the story. As reveal in the story, one day, Mandary, a daughter of village head, plays in a stream with her friends; but suddenly from somewhere strong current of flood comes and washes away her. However, Maguram saves her from obliteration. Mandary is known as Banashri from the very day. From the incident, Banashri falls in love with Maguram and decides to wed him. Maguram is penurious. In his family, there are only two members, Maguram and his widow mother. His widow mother does not have any objection in their marriage. However, the village head, father of Banashri (Mandary), has a strong objection in the union of Maguram and Banashri. Maguram has a prior perception that Banashri's wealthy father will not accept their union. In the story Maguram is depicted as winged white. If Maguram really loves Banashri as well as desire to wed her, then first he must make house, property and must stand on his feet. Maguram must show his efficiency to Banashri's father. Banashri is depicted as lamp in the story. Thus, Banashri encourages Maguram to go out to earn money and properties, so that they can reach to their goal. Thus, Maguram leaves his widow mother and own village to achieve their goal. Reality is very difficult. The path of success is uneven. Nowadays knowledge of modern education, skill and experience is very essential to succeed in life. But, Maguram does not have any one of these. However, due to favor of luck, he becomes a cook of Mamber of Legislative Assembly (M.L.A.). Again, while the M.L.A. becomes a minister, he keeps Maguram with him in Shillong. In Shillong with the blessing of the minister, Maguram becomes a bearer in the office of Chief Conservator of forest. Nevertheless, due to recommendation of minister, Maguram becomes a night guard of Pinewood hotel of Shillong. He guards Pinewood hotel whole night wearing boot, overcoat and woolen cap. The writer of the story meets Maguram while he stays at Pinewood hotel of Shillong. The writer goes in Shillong and stays at Pinewood hotel with a view to enroll his child at Sent Peter's School of Shillong. The writer observes that Maguram works relentlessly to earn money and property. Maguram tirelessly does difference jobs in day and night. In morning time before going to his office, wearing khaki uniform Maguram drops officers' kids at Sent Peter's School and at Lorent Convent School. Then, Maguram goes to Chief Conservator's office of forest where he works as bearer. After the end of office, again at night he guards the Pinewood hotel. In Shillong Maguram persistently performs in difference jobs. Accordingly, Maguram accumulates

handsome amount. He improves his economic condition considerably. On the other hand, at village Banashri intensely waits Maguram's return. Meantime Banashri's sister-in-law informs to Maguram regarding Banashri's incapability to wait him for another long time. Thus, Maguram prepares to comeback to village during the election time of the minister. Banashri waits Maguram five years with great eagerness. However, due to busily engage in various jobs, in the meantime Maguram does not able to take any information of Banashri. Thus, after five years Banashri's keenness for Maguram declines; and accordingly she elopes with their domestic labour. During winter vacation, the writer again arrives in Shillong with a view to bring back his child. Accordingly, he meets Maguram at Pinewood hotel for second time. Thus, he is eager to know about Maguram. From Maguram the writer comes to know that Banashri already gets married with their domestic labour and Banashri's husband pulls rickshaw at home town. Nevertheless, Maguram informs to writer that Banashri is needed of money. She is in crisis of money. Thus, when the writer is about to leave the hotel, Maguram gives his belongings to the writer and requests him to hand over the belongings to Banashri.

From an extensive analysis of the text, it is observed that both Maguram and Mandary are progressive. Maguram and Mandary do not want to follow the old traditions and customs. Rather they go against the socially established customs and traditions. Both are optimist and progressive. They want to live according to their will; they want to live depending upon their self-earning. In traditional Bodo society, in case of marriage tie, parent or head of a family takes decision in consultation with the village elder persons. However, it is observed that Mandary (Banashri), a daughter of village head, desires to marry a youth, whom she chooses and loves. Thus, she decides herself to wed Maguram. The thinking and aspiration of Mandary (Banashri) to get marry with Maguram is modern and contrary to traditional custom and value system. Rather, when father of Mandary becomes hurdle in their union, Mandary (Banashri) encourages Maguram to leave the house to earn money, so that he can marry her. Thus, Maguram leaves widow mother and village to earn money to stand own feet as well as to achieve their goal. Maguram is penurious; but optimist, determined and laborious. With a view to earn property, to stand on own feet and to show his efficiency, Maguram tirelessly works in difference jobs which means his progressive outlook. Maguram works as a cook of M.L.A., as a bearer in the office of chief conservator of forest, as a night guard in Pinewood hotel and as a carrier of officers' kids at Sent Peter's School and Lorent Convent in Shillong, which signifies his optimism and

progressive attitude. Doing tirelessly in different jobs in day and night his economic condition improves. He becomes efficient and capable to marry Banashri. The idea and encouragement of Mandary (Banashri) to leave the house to stand on his own feet is modern and progressive. Apart from that, Maguram uses boot, overcoat and woolen cap, while he guards Pinewood hotel whole night. He wears Khakhi uniform while he carries some officers' kids at Sent Peter's School and at Lorent Convent. Emergence of town or city, emergence of modern education, emergence of science and technology and modern view encourages Maguram to be a modern.

It is observed that Maguram, Banashri and Banashri's husband, all are opposite to stereotyped beliefs and old tradition. Banashri's husband is a rickshaw puller of hometown. Modernity implies contrary to stereotype beliefs and old tradition. Moreover, modernity implies elasticity of form than tradition and open world view. Thus, it is observed that through the characters of Maguram, Banashri, MLA and the writer the impact of modernity on social custom and livelihood is eloquently reflected.

3.2 MODERNITY ON SOCIAL ASPECTS AS DEPICTED IN THE SHORT STORIES FROM 1990S TO TILL DATE

Under this sub-head, some stories from major short story writer, which are published from 1990s to till date, are selected for analyzing the impact of modernity on social aspects. Thus, some well-known short stories are selected from the short story books of some leading writers. These are Nandeswar Daimary's *Boxing* (1993), Manaranjan Lahary's *Bajwi* (1994), Nilkamal Brahma's *Mem-Daodwi* (1995), Katindra swargiary's *Hangla Pandit* (1995), Z D Basumatary's *Ang Fwifingwn* (1997) and *Mr. Hybridni Gwlwmdwi arw Mwdwi* (2005), Janil Kr. Brahma's *Dumphaoni Phitha* (2005), Gobindo Basumatary's *Haraoni Saikhel* (2006) and Haribhusan Brahma's *Khiphi Bendwng* (2012).

Nandeswar Daimary is one of the famous short story writers of Bodo language. His stories are realistic. In his stories, he depicts current socio-political situation of the Bodo society. Anil Kumar Boro writes, "*Nandewar Daimary made his debut with his first collection of stories titled Bosing. Nandeswar Daimary is well known for his keen observation of society and for the delineation of living characters.*"⁶ The short story

⁶Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi, 2012. Second Edition.p.58

book called '*Boxing*', written by Nandeswar Daimary was published in 1993. There are eight stories in the book. From the book, for the present study, stories namely *Challenge* and *Khebba* (Five times) are chosen as data for analyzing the impact of modernity on social aspects.

In the short story called *Challenge*, the characters are Daoharu, Lingkon and Bwisagu (teacher). As reveal in the story, Daoharu is a cultivator. Daoharu has only one son, called Lingkon. Like many other guardians, instead of sending in Bodo medium school, Daoharu also teaches Lingkon in an English medium school of town, called the Sacred Heart mission School. From the village of Daoharu, the distance of Sacred Heart mission School is four miles. In the school majority of the students are Bodo. Daoharu, father of Lingkon is a caring and painstaking person. Every day Daoharu goes to paddy field for tilling the soil at 4 ante meridiem (a.m.). Then, he comes back from the paddy field at 8 a.m. After that, with a bicycle, he goes to school to drops Lingkon. At 12 noon, he arrives at school to feed Lingkon. After feeding Lingkon, he returns to home to do domestic work. Again, at 3 post meridiem (p.m.), he goes to school with a bicycle to bring back Lingkon. Daoharu cares Lingkon intensively to make educated. Daoharu was a class friend of Baisagu. They read in a Bodo medium school of Hagramabari. Baisagu was good in studies. Thus, he passed out H.S.L.C. in one setting. He also passed out B.A. from Saint Anthony's college of Shillong. Now, he is a teacher of Sacred Heart mission School, an English medium School. However, Daoharu was not interested in studies. In his school life, he did not go to school regularly. He did not take teacher's advice seriously. Thus, Daoharu could not pass H.S.L.C. Now, he has realized that knowledge of modern education is very essential to succeed in life. One day Daoharu meets Baisagu at school campus and discusses with him. Daoharu works hard labor to make Lingkon an educated man. Daoharu tirelessly performs difference works daily. He fights to succeed in life. He never fills tired in caring Lingkon. Today, Daoharu takes challenge to make Lingkon an educated man.

From an inclusive analysis of the story, it is observed that Daoharu and Baisagu are modern and progressive. Daoharu was not interested in studies. Thus, he could not pass H.S.L.C. Examination. As a result, he becomes a cultivator. However, later on Daoharu, father of Lingkon, realizes that knowledge of modern education is necessary to be successful in life. Nevertheless, he understands that modern education imparts necessary

knowledge and skill for doing services in government agencies and business corporations, which are emerged in town and semi-town. Thus, when he discusses with his previous classmate Baisagu, now a schoolteacher at Sacred Heart mission School, he says-

“*Phoraiabla thangna thanaianw gwbrab*” [7]

(English rendering: Without study, it is hard to survive.)

Thus, Daoharu challenges to make Lingkon an educated man; and accordingly he does hard labor daily. Daoharu cares Lingkon intensively to make educated. Every day he goes to school to drops, too feed and to bring back Lingkon with a bicycle. The realization of modern education and teaching Lingkon in town English medium school, called Sacred Heart mission School to make Lingkon an educated man indicates Daoharu’s progressive attitude. This is the impact of modern education and new world view. Besides, acceptance of modern transport like- bicycle to drop Lingkon at school and to bring back Lingkon to home signifies his progressive mindset. This is the impact of modern science and technology.

On the other hand, Baisagu, a classmate of Daoharu is an educated man. He is a service holder man. Baisagu, a classmate of Daoharu, passes out B.A. from Saint Anthony’s College of Shillong and becomes a teacher of town English medium School, called Sacred Heart mission School, where Daoharu’s son, Lingkon reads. Emergence of modern education, emergence of town or city and new world view directly and indirectly encourages Daoharu to be a modern man. Modern education enables him to be a service holder man. Thus, it is clear that due to impact of modernity, the belief and ideology the Bodos is changing slowly. Besides, they have accepted modern livelihood. In the story change of ideology and livelihood are eloquently reflected.

In the short story called *Khebba* (Fifth times), the important characters are Guard of public health department (father of Dhabashri and Dhanthwl), Ganda (a third grade employee of Norokphuri Higher Secondary School) and Khaklary (a Bachelor of Science teacher of Norokphuri Higher Secondary School). As the story telling of the text, after long gape the guard of public health department appears in special H.S.L.C. examination of old course at Norokphuri Higher Secondary School center for fifth times. The guard is a father of two children. The names of the children are Dhabashri and Dhanthwl. Dhabashri reads in class eight and Dhanthwl reads in class five. The guard (father of Dhabashri and Dhanthwl) and

⁷ Daimary, Nandeswar. *Boxing*. Guwahati:Thulunga Printers (1998).Second Edition.p.31

Nogen read in same class. Nogen passes H.S.L.C examination in one setting and accordingly becomes a teacher at Lower Primary School. Nogen's son (Khaklary) also passes B.Sc. Later he becomes a science teacher at Norokphuri Higher Secondary School, where Dhabashri and Dhanthwl reads. Khaklary (a B.Sc. teacher of Norokphuri Higher Secondary School) is the tutorial teacher of Dhabashri and Dhanthwl. Khaklary is a well-known teacher among the students. On the other hand, the guard (father of Dabashri and Dhanthal) was not interested in studies. Thus, he could not pass out H.S.L.C. examination though he appeared four times previously. Five years later while public health department is set up at their village he becomes a guard of the public health department of own village. Getting job in public health department, the economic condition of the guard improves. Thus, the guard keeps tutorial teacher for Dhabashri and Dhanthwl. He keeps tutorial teacher for his children to make them expert on mathematics. The guard of public health department comes to know from the higher officer that he will get promotion if he passes H.S.L.C. examination. Thus, after long gape the guard appears in special H.S.L.C. examination of old course at Norokphuri Higher Secondary School center for fifth times. He is very weak on mathematics. In place of him, a proxy candidate appears in English subject. Again, for mathematics, he searches a proxy candidate but he does not find a proxy candidate for mathematics subject. Thus, the guard himself appears on mathematics examination. In examination hall, while he gets the question paper he becomes tiresome. He tries to solve some problem but he fails, as he is very weak on mathematics. He tries to adopt unfair means to solve the problems like other young students namely Bishojeet, Birkhang, Abari, Soniram and Kheltheb. However, the guard is a father of two children. He feels uneasy to adopt unfair means, because invigilator Khaklary stands before him near a door. The guard (a father of Dhabshri and Dhanthwl) gets sit in front side. The guard wishes to give his daughter Dhabashri in marriage to Khaklary. Thus, he feels shy to adopt unfair means in presence of invigilator Khaklary. Later, he decides to adopt unfair means like other students to pass H.S.L.C examination. If he passes H.S.L.C. examination, he will get promotion as well as more salary. He starts copying, but until final bell falls, he cannot copy any one fully. Thus, when Ganda gives final bell, he strikes off, all the half-done problems and submits the blank answer script to Khaklary, an invigilator of examination.

From the analysis of the story, it is observed that the guard of public health department; Ganda, the third grade employee of Norokphuri Higher Secondary School and Khaklary, a

B.Sc. teacher of Norokphuri Higher Secondary School all are service holder people. Modern education encourages and enables them to do job for earning money. Besides agriculture, the father of Dhabashri and Dhanthwl, who is a guard of public health department, leads his family with the earning of job. The economic condition of the guard improves after getting job in public health department and accordingly the way of life changes. Besides, Nogen (father of Khaklary) is a Lower Primary teacher. Nogen's son is a Bachelor of Science (B.Sc.) teacher at Norokphuri Higher Secondary School. Basumatary is a principal of Norokphuri Higher Secondary School and Ganda is a third grade employee of Norokphuri Higher Secondary School. Instead of cultivation all have accepted government job as main source of income as well as livelihood. Job is modern livelihood for the Bodos. Emergence of town and emergence of modern educational organization encourages them to accept modern lifestyle and livelihood.

The father of Dhabashri and Dhanthwl understands greatly importance of modern education. He understands that knowledge of modern education is important to progress in life. Thus, instead of engaging children in cultivation and other domestic works he keeps their children always busy with study. He teaches his two children namely Dhabashri and Dhanthwl at Norokphuri Higher Secondary School. Dhabashri reads in class eight and Dhanthwl reads in class five. Nevertheless, the guard keeps Khaklary, a science teacher of Norokphuri Higher Secondary School as tutorial teacher for his children to make them expert on mathematics, which indicates guard's progressive outlook. Apart from that, he realizes that degree of modern education is very essential for both doing service and getting promotion in service. Thus, being a father of two children the guard appears in special H.S.L.C. examination through Norokphuri Higher Secondary School center for the fifth times after long gape. He appears in special H.S.L.C. examination; because he comes to know from the higher officer that he will get promotion if he passes out H.S.L.C. examination. Realization of modern education for making progress in life and sitting in special H.S.L.C. examination for fifth times signify guard's progressive mindset. This is the impact of new world view.

Apart from that, Nogen and Nogen's son are educated people. They also realize deeply the importance of modern education. Nogen passes out H.S.L.C examination. Nogen's son (Khaklary) passes out B.Sc. examination. Besides them, Bishojit, Birkhang, Abari and Soniram are examinee of special H. S.L.C examination. Thus, it is clear that in due course

of time the traditional mindset and behavior of the Bodos are changing gradually due to emergence of modern education, town, government agencies and for new world view. All the examinee of special H.S.L.C examination (the guard, Bishojit, Birkhang, Abari and Soniram) adopts unfair means to solve the problems in examination hall. Even, in place of him, the guard allows a proxy candidate to appear in English subject. Again, in place of him, he searches a proxy candidate for mathematics subject, but he does not find. Thus, it is observed that with the powerful blow of modernity the traditional beliefs, simple and straight nature, occupation and living style of the Bodos are changing gradually. As a result, the Bodo society is becoming modern.

Monoranjan Lahary's another important short story book called *Bajwi* was published in 1994. There are sixteen short stories in this book. From the book called 'Bajwi', for present study, stories namely *Phitha* (Rice Cake) and *Gangburjwng Angjwng Glwm* (Usable by Gangbur and me) are selected as data.

In the short story called *Phitha* (Rice Cake), the characters are Nibari, Sonaram and Khonshri. As the story telling of the text, Sonaram is a property owner of Mwidarkhoro village. Mwidarkhoro village is nearby Kokrajhar town. While Kokrajhar town expands, Sonaram sells own land little by little; and lastly he becomes poor. He becomes an idle. Nevertheless, he becomes a drinker. Thus, Nibari, wife of Sonaram, runs their family selling rice-beer. There are six members in Sonaram's family. Khonshri, a daughter of Sonaram and Nibari, reads in class eight at Girls' High School of Kokrajhar town. Nibari, a villager of Mwidarkhoro village starts selling phitha and tea near R.N.B. road of Kokrajhar town to lead their family, mainly to educate their children. However, Khonshri does not support the selling of phitha in Kokrajhat town. Because, Khonshri's class friends insult her calling a daughter of phitha seller, as Khonshri's mother sells phitha and tea in Kokrajhar town. Khonshri is very sentimental and shy. Thus, she feels disgrace. Hence, Khonshri forbids her mother from selling phitha and tea in Kokrajhat town. Moreover, she informs to her mother that she will stop going to school, if her mother does not stop selling phitha in Kokrajhar town. Khonshri's mother does not stop her business. Nibari does not pay attention her daughter's objection. Rather, Nibari, mother of Khonshri advises her not to say so.

Nibari says-

*“Nwng bibdi dabung. Ang phitha phannanwinw nokhw hagwmani salaigwn. Nwgswrkhw lekha phwrwnggwn.”*⁸

(English rendering: You do not say so. I shall lead the family selling phitha. I shall make educated all of you selling phitha.)

Khonshri decides not to go to school after hearing her mother’s speech. In the meantime, Sonaram, father of Khonshri comes from somewhere else. He is heavily drunk. Sonaram comes to know about Khonshri’s decision in detail from Nibari. So, he becomes unhappy and slaps Khonshri three times. Consequently, Khonshri cries and goes to her bedroom and shut the door from inside. Then, she commits suicide in her bedroom.

From an inclusive analysis of the text, it is observed that Nibari is a businesswoman. The traditional occupation of Bodos is agriculture. However, when Sonaram loses their land and becomes victim to alcoholism; Nibari, wife of Sonaram, accepts business as main source of income as well as livelihood in place of agriculture. Previously rice-beer is produced mainly for domestic or community use, but Nibari produces it for commercial purposes also. She sells rice-beer to earn money for running family. Nevertheless, she starts business in town with small investment. Like other women, Nibari sells phitha (a kind of cake made from rice and used as breakfast in Bodo society) and tea in Kokrajhar town near R.N.B. road to run her family. When Khonshri, a daughter of Nibari, forbids her from selling phitha and tea, she does not stop her business. Rather, she firmly says that selling phitha and tea, she will educate her children. The idea and thinking of Nibari to earn money selling rice-beer, phitha and tea is modern and progressive. Moreover, the thinking of Nibari to teach their children with the earning of phitha, tea and rice-beer is also progressive. Business is new occupation for the Bodos. So, Nibari’s livelihood is modern. It is observed that nowadays some of the new generations lead their family by selling phitha, tea and rice-beer. Nowadays, business of phitha, tea and rice-beer is the main source of cash income for some villagers. Thus, it is observed that due to emergence of Kokrajhar town, modern communication and new world view the mindset and livelihood of Nibari has changed. Thus, it is observed that due to impact of modernity traditional Bodo culture is changing slowly. Change of mindset and acceptance of business as main source of income as well as livelihood is nicely reflected in the story.

⁸ Lahary, M.R. *Bajoi*. Kokrajhar: Onsumoi Library. (1994). First Publication.p.3

In the short story called *Gangburjwng Angjwng Glwm* (Usable by Gangbur and me), the characters are Kodal, Gangbur and Sogonlal Join. As the story telling of the text, Kodal is a convener of Bamunkura village committee. In winter session, Kodal and his wife called Gangbur suffers from coldness; because, there is no woolen cloth or blanket in their family except one homemade bedspread and two dirty pillows. Nevertheless, the bed of Kodal and Gangbur is made of bamboo split. Villagers of Bamunkura village go to Vaoraguri market for buying various domestic materials. The Vaoraguri market is six miles far from Bamunkura village. One day, both Kodal and Gangbur go to Vaoraguri market to buy a double size blanket to get over from coldness. In the market place, Kodal and Gangbur enter at Sogonlal Join's shop and ask Sogonlal Join to show a Dhusha (blanket). As a result, Sogonlal Join asks them, what type of blanket they need, whether single size or double size. Kodal does not know both Hindi and Assamese. Thus, he fails to understand Sogonlal Join's words 'single size' and 'double size'. Thus, Sogonlal Join explains to Kodal with body language. When Sogonlal Join explains with body language Kodal understands Sogonlal Join's words. Thus, in reply, Kodal too expresses his feelings embracing his wife called Gangbur. Then, Sogonlal Join understands that Kodal needs double size blanket; and accordingly he shows double size blanket to Kodal. Kodal purchases double size blanket from Sogonlal Join's shop and returns to home with the blanket.

From the analysis of the text, it is observed that Kodal and his wife Gangbur are progressive. Earlier Bodos are not dependent on factory made clothing. Formerly majority of the Bodo women were expert weaver and accordingly weaving was practiced in every Bodo family. Bodos produce their essential clothing themselves. In contrast to the earlier generation, Kodal and his wife called Gangbur aspires for better living condition and higher social status. Kodal and Gangbur regards machine made cloth better, grander and more respectable than their traditional clothing. Thus, it is observed that besides their home product clothing, both Kodal and Gangbur aspires to use machine made clothing like- woolen cloth or blanket to overcome coldness in winter session. Accordingly, Kodal, a convener of Bamunkura village committee and Gangbur goes to Vaoraguri market and buys a double size Dhusha (blanket) from the shop of Sogonlal Join. They buy factory made double size blanket to overcome from coldness in winter session, because they think that factory made blanket will keep them warm in winter session. The thinking to use machine made clothing to overcome from coldness in winter session and the attitude of

going to market for buying various domestic materials is modern and progressive. This is the impact of modernity. Emergence of Vaoraguri market, emergence of modern communication, emergence of science and technology, market economy and new world view encourages both Kodal and Gangbur to accept machine made woolen blanket (Dhusha). Thus, it is observed that acceptance of modern cloth; change of mindset as well as culture is vividly reflected in the short story.

Nilkamal Brahma's another important short story book called '*Mem-Daodwi*' was published in 1995. Eight short stories are incorporated in the book. From the book, for present study the short stories called *Mem-Daodwi* and *Swima Gwtwini Soho* (Death body of a Dog) are taken as data for analyzing the impact of modernity on social aspects.

In the short story called *Mem-Daodwi*, the characters are Nable, Nable's husband (a Public Servant of Meghalaya), Lanthi, Hable, Donder, Donder's wife (Mem-Daodwi), Rindaw, Mr. Nonisha, Kim and Nihir. The important characters are Nable, Nable's husband (Public Servant of Meghalaya), Donder's wife (Mem-Daodwi), Hable and Lanthi. As the story telling of the text, Nable's husband (a Public Servant of Meghalaya) arrives at home with five days casual leave. Nable and her husband have three children. They have given their children in Bodo medium school; though he is a class one officer and his wife is a lecturer. Two children read through Bodo medium. The first is daughter. Now, she is a university student. The second is son. Now, he is doing engineer and the last one is reading in military School. Donder's mother invites Nable's husband (Public Servant of Meghalaya) to visit their home. Accordingly, husband of Nable goes to Donder's home. Nable's husband is a cousin of Donder. Nable's husband comes to know that Donder marries Mem-Daodwi (a daughter of Mr. Nunisha). Mem-Daodwi read in English medium school of Shillong. She is Senior Kindergarten (Sr.KG) passed. Mem-Daodwi (wife of Donder) cannot do any domestic work herself. She always depends on maidservant. Maidservant helps her in every work like- bathing, washing cloth etc. She never enters in kitchen to cook food. Thus, Donder's mother keeps additional maidservant for Mem-Daodwi. Without maidservant Mem-Daodwi cannot lead her life. From morning to bedtime, she needs helps from the maidservant. She always stays in her room, never mixes up with relatives and does not talk. She always reads books and listen English music in tape recorder. She is Dimasa by caste, but she does not know Dimasha language. She knows little Assamese and Bengali. She does not want to stay away from her husband. Thus,

while Donder goes on training for five month, she wishes to go to her parent's house. Consequently, Mr. Nonisha, father of Mem-Daodwi comes at son-in low's home and goes back to home along with Mem-Daodwi.

While Nable's husband (Public Servant of Meghalaya) is going to Donder's house, he observes that near their gateway on Rickshaw, Lanthi is tries to fasten Kim's shoe lash. Nable's husband talks with Lanthi and her son. Lanthi is a relative of Nable's husband. Lanthi read up to L.P. School. Lanthi teaches her son called Kim, in English medium school. Lanthi's husband is an ex-army. Now, he is a guard of Bank. On the other hand, Hable and her husband desire to teach their child in English Medium School. Nable and her husband thinks that the decision of Hable and her husband to give Nahir in a Central School of Guwahati (an English medium school) is a wrong decision; because, both Hable and her husband has no idea about English. Nevertheless, they think that from the point of their income, it is an extravagance. Hable is younger sister of Nable. She read up to class eight. Hable is very weak in English. Hable's husband also could not pass out H.S.L.C. examination. Further, Nable and her husband think that the aspiration of Lanthi and Hable to teach their children in English medium school is nothing but a clownish imitation and a fake status.

After the end of five days casual leave, Nable's husband (Public Servant of Meghalaya), goes back to head quarter with a view to join office. Nable's husband goes to Guwahati by train. But, the train stops at Barpeta Railway station due to an accident takes place on railway track at Rangia Railway station. Thus, from Barpeta Railway Station, Nable's husband (Public Servant of Meghalaya) goes to Guwahati by Super Deluxe Omni Bus. Rindaw, a station superintendent advises him to go by bus. Rindaw was a student of the officer. Before joining as public servant of Meghalaya, husband of Nable used to teach in a venture high school, where Rindaw was a student. In Guwahati, before he catches Shillong bound bus or taxi, he will to go to Hable's (wife's younger sister) home to hand over a birth certificate and a caste certificate. Both the birth certificate and the caste certificate are essential for taking admission in English medium school. Hable's husband is a third grade employee of Railway department. They live in Guwahati. In Guwahait they live at Malegaon area. During the journey Nable's husband thinks about Nahir and Kim and feels pity for them. Nable's husband has an apprehension that Nahir and Kim

may become like Mem-Daodwi, who cannot do any work alone; rather always needs help from other.

From an inclusive analysis of the text, it is found that Nable, Nable's husband (a Public Servant of Meghalaya), Donder, Donder's wife (Mem-Daodwi), Hable, Hable's husband, Lanthi, Lanthi's husband and Rindow all are modern. Traditionally Bodos are agrarian and dwellers of village. In contrast to preceding generation, some of the present generation, mainly educated people consider job of government or semi-government institutions more lucrative as well as high repute than their traditional livelihood. Some of the present generation go anywhere for doing job. It is observed that both Nable and her husband are government employees. Nable is a lecture of college and her husband is a Public Servant of Meghalaya. Nevertheless, before joining as a Public Servant of Meghalaya, Nable's husband was a teacher of a school, where Rindow read. Job is their main source of income as well as livelihood. Emergence of modern education, emergence of town or city, emergence of market economy and modern world view encourages them to accept government job as main source of income as well as livelihood. Acceptance of job as main source of income as well as livelihood indicates their progressive mindset. The Nable's husband avails the facilities of modern transport for moving one place to another place, instead of traditional transport, the bullock-carts. Nable's husband avails the facilities of train and super deluxe omni bus to go back to head quarter for joining the office. Acceptance of modern transports for moving one place to another place also indicates officer's (Public Servant of Meghalaya's) progressive mindset. This is the impact of modern communication and science and technology. Though Nable is a lecturer and her husband is a Public Servant of Meghalaya, still they teach their children through Bodo medium. Their daughter is a university student. Their second son is doing engineer, and the last one is reading in a military School. Realization of modern education and teaching children in modern education indicates their progressive outlook. According to Nable and her husband, the decision of Hable and her husband to educate their children through English medium is incorrect. Nevertheless, they think that Lanthi, Hable and their respective husband are clownish initiators of fake status.

It is also observed that Lanthi's husband is a service holder. He is an employee of government agency. He is a guard of Bank. Previously he was an army man. Job is his main source of income. Lanthi reads up to L.P. School. Lanthi is a daughter of officer's

(Public Servant of Meghalaya's) maternal uncle. Both Lanthi and her husband have no knowledge of English. However, Lanthi and her husband are more interested to teach their child in English Medium School. Instead of Bodo Medium School, they wish to teach their child in English Medium School, though they are not educated as well as expert in English. They think that a child becomes educated easily, if he or she reads in English medium school. Thus, they send their child in English Medium School and accordingly take care of their child. It is observed that Lanthi goes on Rickshaw to drop her son called Kim, at school. The acceptance of modern transport to drop her son at school indicates her progressive outlook. The new world view encourages Lanthi and her husband to teach their child in English medium school, though from the point of their earnings, it is an over-spending. It is also seen that Hable's husband is a third grade employee of Railway department. His main source of income is also job. Hable and her husband live in Guwahati, at railway quarter. Like Lanthi and her husband, Hable and her husband too, aspire to give their child called Nihir, in a Central School of Guwahati. Instead of sending their child in Bodo Medium School, they are more interested to send their child in English medium school, though they are not expert in English. Hable is a younger sister of Nable. She is very weak in English. She reads up to class eight. Hable's husband, who is a third grade employee of Railway department, could not pass out H.S.L.C. Examination. Still Hable and her husband wish to teach their son called Nihir in English medium school. They live in Guwahati at Malegaon area. The longing of Hable and her husband to educate Nihir in English medium school is nothing, but a showy and blind imitation as Hable and the guard has no idea in English. The new world views encourage Hable and her husband to give their child in Central School of Guwahati, though in terms of salary it is an extravagance. Still then, the realization of modern education by the parents of Nihir and Kim and the desire to teach their children in English medium school is modern and progressive.

On the other hand, Donder is an engineer. Donder is a cousin of Nable's husband. Earlier, Bodo people did not believe in inter-caste marriage due to established concept of purity and pollution. Nevertheless, there was a restriction in inter-caste marriage. It is observed that Donder does not believe in purity and pollution. He mixes up freely with the people of other religion as well as society. Even, he believes in inter-caste marriage and accordingly marries a Dimasha girl, called Mem-Daodwi. She is Senior Kindergarten (Sr.KG) passed. She is a daughter of Mr. Nunishs, an ex superintendent of P.W.D. Mem-Daodwi, wife of

Donder cannot do any work alone. She is always dependent on maidservant. Maidservant helps her in every works like- bathing, washing cloth etc. She never enters in kitchen to cook food. Without maidservant, she cannot lead her life. Consequently, Donder's mother keeps additional maidservant to assist her daughter-in-law called Mem-Daodwi. Thus, it is observed that Donder and his mother are progressive and modern. They have imbibed new values and new world view. It is observed that due to emergence of modern education the concept of purity and pollution are declining gradually. Consequently, the traditional mindset and way of living of the Bodos is changing slowly. It is observed that Rindaw is an employee of Railway department. He is a station superintendent of Indian Railway. He is from a very remote and under develops area; called Jekhaikhona. The embracing of modern livelihood indicates his progressive mindset. Thus, it is found that the mindset of Nable, Nable's husband (a Public Servant of Meghalaya), Donder, Donder's wife (Mem-Daodwi), Hable, Hable's husband, Lanthi, Lanthi's husband and Rindow has changed due to emergence of modern education, modern communication, science and technology, free market and new world view. Knowledge of modern education encourages and enables Nable, Nable's husband (a Public Servant of Meghalaya), Donder, Hable's husband, Lanthi's husband and Rindow to accept government job as livelihood. Modernity has changed the mindset and livelihood of the Bodos. Thus, it is observed that modern Bodo society is vividly reflected in the story.

In the short story called *Swima Gwtwini Soho* (Death body of a Dog), the characters are Bhutta (A pet dog), Minister (Owner of Bhutta), Writer, Writer's wife, Basumatary professor, Professor's wife, Student of Basumatary professor, Ward Commissioner Ms. Daimary and Doctor Daimary (Husband of Ms. Daimary). As the story telling of the text, the head of school, professor, principal, doctor, ward commissioner and minister lives under the ward called minister colony. The ward called minister colony is one of the wards of municipality, where majority of the people are highly educated as well as employee of government agencies. Under the ward, Basumatary professor, the writer, the minister and ward commissioner Ms. Daimary and her husband Dr. Daimary all live. In the colony, Bhutta, a pet dog of minister, becomes weak and dies in the month of October. Both the writer and Basumatary professor are busy in open session meeting of Bodo Sahitya Sabha (a socio-literary organization of the Bodos), which held at Runikhata, when Bhutta dies. On the other hand, the minister (owner of the Bhutta) is also busy in the open session meeting of Bodo Sahitya Sabha as Chief Gust. Thus, both wife of Basumatary professor

and wife of the writer order a student (a student of Basumatary professor) to throw aside the death body of Bhutta. Accordingly, a student of Basumatary professor throws the death body of Bhutta on drain, which runs out between the building of the minister and the writer. On the very day, from the meeting place, the writer goes to Guwahati to record a story in Guwahati Radio station. The minister too goes to Guwahati from the meeting place on the very day. On the other hand, Basumatary professor comes back to home from the meeting place. After few days, odious smell comes from the putrid body of Bhutta. The nearby families are affected tremendously with the odious smelling come from the decomposed body of Bhutta. After three days, the writer comes back to home from the Guwahati and comes to know the matter from his wife. The police personals that guard the minister's house, the students who come to learn with Basumatary professor all are extremely affected with the odious smelling come from the decomposed body of Bhutta. The abhorrent smelling comes from the decomposed body of Bhutta affects the nominated ward commissioner called Ms. Daimary as well as her husband Dr. Daimary extremely. Ms. Daimary and Dr. Daimary both frequently visit minister's house. Still Basumatary professor, ward commissioner Ms. Daimary and her husband Dr. Daimary do not take any steps to remove the decomposed body of Bhutta. Thus, the writer goes near ward commissioner to request her to remove the decomposed body of Bhutta and to spray medicine in the affected area. However, ward Commissioner Ms. Daimary does not take any steps to remove the decomposed body of Bhutta. Rather, she informs to the writer that she is busy with the meeting of municipality. Ward Commissioner Ms. Daimary never helps any persons unless she gets money. Even, she does not recommend any applications if she does not get money from applicant. Nevertheless, when some grant comes in the name of women' society, first she distributes the grant among likeminded friends instead of distributing the grant to beneficiaries. Moreover, if some domestic animals and domestic fowls come from welfare board as aid to beneficiaries for distribution, first she diverts more than half portion and accordingly gives them to a person, who rears on condition of dividing the production equally. She never distributes all the grants to beneficiaries. She is a corrupt and selfish ward commissioner. Finally, the writer goes near the chairperson of municipality to request to send two sweepers to bury the decomposed body of Bhutta. Accordingly, the decaying body of Bhutta is buried where it lies earlier. Nevertheless, the writer expenses own money to buy medicine for spreading in affected area to eradicate the odious smelling.

From the analysis of the text, it is observed that Minister (Owner of Bhutta), Writer, Basumatary professor, Ms. Daimary and Dr. Daimary all are modern. The background of the story is urban. Traditionally Bodos are village dweller and their main basis of income is agriculture. It is found that majority people of minister colony are highly educated as well as employee of government agencies. Minister (Owner of Bhutta), Writer, Basumatary professor, Ms. Daimary and Dr. Daimary all have accepted modern livelihood in place of agriculture. Basumatary, who lives under the minister colony, is a college professor. Basumatary's main source of income is job. With the earning of job, he leads his family. Besides, Ms. Daimary is a ward commissioner and her husband is a doctor. Apart from them, owner of Bhutta is a minister. Emergence of modern education, emergence of town and new world view encourages them to accept job as source of income as well as livelihood. People of present generation think that the job emerges in the town and semi-town are more lucrative than traditional livelihood. Accordingly, some of the present generations prefer to do job as well as to live in town. Thus, tendency to live in town is increasing day by day. The fondness of job as well as tendency to live in town is modern. This is the impact of modern education and new world view.

Further, it is observed that the writer is a progressive man. On the other hand, the minister, Basumatary professor, Ms. Daimary and her husband Dr. Daimary, all are self-centered people. They have lost the traditional moral values like- sharing, cooperation etc. Rather, they are individualistic. This is the negative side of modernity. When abhorrent smelling come from the decomposed body of Bhutta, Basumatary professor, Ms. Daimary, Dr. Daimary and the police personals that guards the minister's house do not take any steps to remove the decomposed body of Bhutta. However, the writer takes steps to remove the decomposed body of Bhutta; the writer goes near ward commissioner to request to remove the decomposed body of Bhutta and to spray medicine in the affected area. But, the ward commissioner Ms. Daimary does not take any steps to remove the decomposed body of Bhutta. The ward commissioner Ms. Daimary aspires for comfort and modern life. She exploits lower class or poor section. The ward commissioner Ms. Daimary never helps any persons unless she gets money from them. Ms. Daimary does not recommend any applications unless she gets money from applicant. Nevertheless, she never distributes any grant to beneficiaries properly; it may be the grants of money or domestic animals. She is a corrupt, complex, self-centered and hypocrite ward commissioner. When ward commissioner Ms. Daimary denies helping the writer, the writer goes near the chairperson

of municipality and requests to send two sweepers to bury the decomposed body of Bhutta and accordingly the decaying body of Bhutta is buried where it lies earlier. The writer buys medicine for spreading in affected area to eradicate the odious smelling from own money. Thus, it is observed that the writer is optimistic and progressive. On the other hand, it is also observed that in contrast to preceding generation some of present generation, mainly the educated and urban leaving Bodo people are becoming complex, self-centered and hypocrite day by day. Hence, it is found that in his short story the writer has eloquently reflected the urban Bodo society, where people are complex, selfish and hypocrite. In addition, majority of the people have accepted modern ideology and new livelihood.

Katindra Swargiary is also a famous short story writer of Bodo literature. *Hongla Pandit* of Katindra Swargiary was published in 1995. There are fourteen stories in the book. Critics are of the opinion that short stories of Katindra Swargiary thrive on the social reality of the Bodo society. For present study, the short story called *Hongla Pandit* and *Gwswthwnaini Laijam* (Love letter) are chosen as data for analysis.

In the short story called '*Hongla Pandit*', the characters are Hongla Pandit (Horgobindo), Ruphathi, Ram, Aurgun, Debjani, Nobojoti and Clerk. As the story telling of the text, Hongla is a retired L.P. School teacher of Shamthaibari area. Hongla's father was a village headman. Hongla Pandit is the first man of the area who passes H.S.L.C. examination; also, he is the first man who becomes a teacher. So, he is very proud and egoist. He thinks himself wise (Pondit). Thus, he never keeps relation with the common people of the village, especially with the poor people of the village. Moreover, he does not prefer mixing up his children with the other children of village. So, he educates his children keeping in town. Hongla Pandit has three sons and a daughter; they are Ram, Aurjun, Debjani and Nobojyoti. Both Ram and Aurjun are B.A. passed. They live in town and both do job. Ram marries a Bengali girl; on the other hand, Aurjun marries a Muslim girl. In Shamthaibari area Debjani is the most stylist girl. When she reads in town, she gets married with a Bihari person, who is a clerk of Bank. A year later from their marriage she gives births a female child. The Bihari clerk already has wife and children in his own state. Thus, the Bihari clerk goes back to Bihar with transfer order. Consequently, Debjani (Delaishri) with her female child comes back to Shamthaibari village and starts living with her father. But, according to her father's will Delaishri gives away her female child to

other person. Delaishri (Debjani) feels relief giving away her child to other. Hongla Pongit desires to give Debjani in marriage again. In the mean time, wife of Hongla Pongit dies in illness. Both Ram and Aurjun do not come at village to see Hongla Pongit from town. As a result, Hongla Pongit becomes offended on them. On the other hand, after completion of B.A. degree, Nobojyoti goes to study M.A. He is a student of English major. When Nobojyoti is studying in a university, he changes his name as Iragdaw doing affidavit. Thus, Hongla Pongit, father of Nobojyoti becomes unhappy with the activities of Nobojyoti. Moreover, Hongla Pongit fails to give Debjani in marriage again. No good man comes forward to marry her. Hence, Hongla Pongit becomes unhappy. After two years, Nobojyoti completes M.A. and comes back to home. Hongla does not allow his children to speak in Bodo language at his family. But, after coming from university, Nobojyoti (Iragdaw) starts speaking in Bodo language at home. Thus, father dislikes him. Hence, difference arises between them. The gap of difference increases slowly and slowly. In the meantime, Nobojyoti establishes a library at village. At library youths of the village start reading book, magazine, newspaper etc. Besides, youths of the village play carrom at library. Nevertheless, in the evening youths of the village play football and volleyball. Nobojyoti is the leader of all the activities. Thus, with the activities of Nobojyoti, Hongla Pongit becomes very unhappy. So, to divert Nobojyoti from all these activities, Hongla Pongit goes to Ambari village to tie Nobojyoti's marriage tie with the daughter of his friend, who has become Soronia (Hindunised Bodo). Coming back from the Ambari village when he arrives at home, Hongla Pongit observes that Nobojyoti is not at home. After washing his hand and feet, Pongit sits on armchair and starts smoking a cigarette. At that moment, Debjani was laying at her bed. In the meantime, army personals arrive at Hongla Pongit's house and ask Hongla Pongit about Nobojyoti to arrest Nobojyoti. Nobojyoti is a captain of banded organization called Bodo Udangshri Affat (Bodo liberal organization). Under the leadership of Nobojyoti, Bodo liberal organization attacks army personal. As a result, eight army personals are killed. Thus, Army personals raid at Bodo village to arrest the members of Bodo liberal organization. In the house of Hongla Pongit, the army personals destroy clothes, quilt, table, dining table, sofa, chair, almirah, bed, book, journals, tap-radio etc. Army personals slap Hongla Pongit. Nevertheless, four army personals rape Debjani mercilessly and leave them placing in danger. Later on, the villagers come to rescue Hongla Pongit and Debjani.

From an inclusive analysis of the text, it is observed that the writer has lucidly painted modern Bodo society. Hongla Pondit (Horgobindo) of Shamtaibari area is a modern man. Besides him, all the children of Hongla Pondit called Ram, Aurgun, Debjani and Nobojoti are educated and modern. The family of Hongla Pondit is modern. Hongla Pondit is the main character of the story. He is characterized satirically. Bodos are agriculturist. Earlier they were satisfied involving in cultivation, hunting, fishing, basket and mate making etc. But, Hongla reads modern education, passes H.S.L.C. examination, and becomes a teacher of L. P. School, which indicates changes of mindset and acceptance of new ideology. In contrast to people of traditional society, Hongla is more individualistic and egoist. He always thinks about own interest. However, Hongla's mindset is progressive. So, he realizes the importance of modern education. Thus, without engaging their children in agricultural activities as well as in other domestic activities he encourages their children to learn modern education. He educates their four children keeping in town, which shows his progressive outlook. This is the impact of modern education, town and new world view. Earlier people did not freely mix up with the people of other religion as well as community due to prevailing concept of purity and pollution. Furthermore, inter-caste marriage was restricted in society. However, with the coming of time mainly educated people as well as educated family freely mix up with the people of other religion and community. Even if some of them prefer inter-caste marriage also. Both Ram and Aurjun are educated and open-minded, both completed B.A. Instead of traditional livelihood, both have accepted government job of town. Moreover, they live in town for doing job. Nevertheless, both believe in inter-caste marriage. Thus, Ram marries a Bengali girl; and on the other hand, Aurjun marries a Muslim girl. In addition to them, Debjani, a daughter of Hongla Pondit is also an educated, stylist and open-minded. Instead of involving in traditional activities like- cultivation, spinning and weaving she reads in town school. In traditional Bodo society, parents and elderly village persons settle marriage tie. But, Debjani chooses her life partner according to her choice and gets married with a Bihari youth. This is the impact of modern education and new world view. But, later on the Bihari person, who is a clerk of Bank, goes back to Bihar with transfer order. Apart from them, Nobojyoti, the last son of Hongla Pondit completes M.A. He works for the development of Bodo language and society. Thus, he establishes a library at own village and encourage the village youth to reading book, magazine, newspaper etc. He brings changes at village. Youths of the village starts reading book, magazine, newspaper etc. at village library; besides, some of the youths play carrom at library. Moreover, in evening

time, youths of the village play football and volleyball. Nobojyoti is the leader of village youths. Nevertheless, Nobojyoti establishes Bodo Udangshri Affat (Bodo liberal organization); and under the leadership of Nobojyoti, Bodo liberal organization attacks army personal where eight army personals are killed. Thus, it is clear that the outlook of Hongla Pondit, Ram, Aurgun, Debjani and Nobojoti are modern. Emergence of modern education, emergence of town, development of communication and new world view changes their outlook and accordingly they have accepted new philosophy. Consequently, the social and cultural life of the Bodos is changing slowly. It is observed that the writer has eloquently reflected modern Bodo society.

In the short story called *Gswthwnaini Laijam* (Love letter), the characters are Professor Khwrwmdaw Mushahary, Dr. Dwimalu Wary, Private detective Gurbla, Professor Rwnao, Ms. Rindaoshri Mushahary (Wife of Khwrwmdaw Mushahary) and Dumphe (a maidservant of Ms. Rindaoshri Mushahary). The important characters are Dr. Dwimalu Wary, Private detective Gurbla, Professor Rwnao and Ms. Rindaoshri Mushahary. As reveal in the story, after seven days from Professor Khwrwmdaw Mushahary's demise, both Gurbla and Professor Rwnao arrive at Dr. Daimalu Wary's house. Gurbla is a private detective. He lives in Delhi. Gurbla is a friend of Dr. Daimalu Wary. Originally, Gurbla, Dr. Daimalu Wary and Rwnao are from same town. Dr. Daimalu Wary is an employee of a government hospital. He lives at official quarter. Apart from them, Rwnao is a professor of local area college. Rindaoshri's elder brother requests Gurbla to investigate Professor Khwrwmdaw Mushahary's sudden death. Rindaoshri's elder brother who lives in Delhi is also a Professor. Accordingly, Gurbla along with professor Rwnao arrives at Rindaoshri's house in evening time with a view to investigate Khwrwmdaw's sudden death. They arrive at Rindawshri's house while she is seating on varenda in a sad mood. Ms. Rindaoshri invites them to get in drawing room. Accordingly, they inter in drawing room and sit on Sofa. Gurbla starts talking with Ms. Rindaoshri about Professor Khwrwmdaw Mushahary's sudden demise. Gurbla asks many questions to Ms. Rindaoshri Mushahary regarding Khwrwmdaw's sudden death during their discussion and accordingly Ms. Rindaoshri Mushahary gives reply for every question one by one. In the meantime, Dumphe, a maidservant of Ms. Rindaoshri Mushahary provides tea to them. After taking tea, Gurbla enters in Khwrwmdaw's study room to take the very book, which Khwrwmdaw Mushahary reads before he dies. At study room, Gurbla observes all the books of almirah (wardrobe) thoroughly, then they leave Rindawshri's house. Next day,

Gurbla along with professor Rwnao again goes to Rindaoshri's house. While Gurbla likely to open the gateway of Rindaoshri's house suddenly he picks up a half-burned cigarette from ground and after putting off the fire he keeps the half-burned cigarette in the pocket of his Coat; and they come back from there. Afterward Gurbla goes back to Delhi. After seven days, Professor Rwnao receives a letter from a postal worker where Gurbla describes in detail regarding Khwrwmdaw's sudden death. In the letter, Gurbla describes that he took a Dairy from Professor Khwrwmdaw Mushahary's almirah, while he observed the books of almirah (wardrobe) carefully. The Dairy belongs to Professor Khwrwmdaw Mushahary. From the Dairy, Gurbla comes to know that Professor Khwrwmdaw Mushahary used to believe his wife has an illicit relation with Dr. Daimalu Wary. Dr. Daimalu Wary is a friend of Professor Khwrwmdaw Mushahary. Nevertheless, in his letter Gurbla writes that under the pillow of Dr. Daimalu Wary he sees a letter, which is written by Rindaoshri to Dr. Daimalu Wary. Gurbla took the letter too. From the language of letter, it is clear that Dr. Daimalu Wary kills Professor Khwrwmdaw Mushahary smearing arsenic poison on sheets of the book. Dr. Daimalu Wary kills Professor Khwrwmdaw Mushahary to get Rindaoshri's mind and body. Rindaoshri knows that Dr. Daimalu Wary kills her husband but she does not tell other. Apart from that, in the letter Gurbla writes that the half-burned cigarette picks up from near the gateway of Rindaoshri and the half-burned cigarette picks up from the drawing room of Dr. Daimalu Wary is of same brand. Moreover, the fingerprint found on the cigarette picks up from near the gateway of Rindaoshri and the half-burned cigarette picks up from the drawing room of Dr. Daimalu Wary is identical.

From an extensive analysis of the text, it is observed that Khwrwmdaw Mushahary, Dr. Dwimalu Wary, Gurbla, Rwnao and Ms. Rindaoshri Mushahary all are modern. The Bodo society is an agrarian society. However, it is observed that Khwrwmdaw Mushahary, Dr. Dwimalu Wary, Gurbla and Rwnao all have accepted job as main basis of income as well as livelihood in place of cultivation. Gurbla is an employee of private agency. He is a private detective of Delhi based private agency. Originally, he is from a village. In addition to that, for his job he lives in Delhi. The main source of income of Gurbla is his job. Job of private agency is new occupation for the Bodos. This is the impact of modern education and development of town or city. Modern communication makes possible to express own thought, feelings and ideas to others easily. Nevertheless, modern communication makes possible to get news easily. Modern means of communication like-

postal services, radio, print and electronic media etc. are essential for modern generation to exchange thoughts and feelings with others. Gurbla avails the facilities of modern communication to inform his thought and feelings to others. It is evident that Gurbla goes back to Delhi after the ends of his investigation. From Delhi Gurbla sends a letter to professor Rwnao, where he explains the reason of Professor Khwrwmdaw Mushahary's sudden death. Accordingly, after seven days from Gurbla's departure professor Rwnao receives a letter from a mail carrier. From the letter, professor Rwnao comes to know the reason of Khwrwmdaw's sudden demise. The acceptance of letter to express own thought and the acceptance of postal services to send the letter to fellow friend is modern. This is the impact of modern communication as well as modern education. Rindaoshri's elder brother also lives in Delhi. Rindaoshri's elder brother is a professor. For his job, he also lives in Delhi. Apart from them, Rwnao, Dr. Daimalu Wary and Khwrwmdaw Mushahary are employee of government agencies. Rwnao is a professor of local area. Dr. Daimalu Wary is an employee of a government hospital. Khwrwmdaw Mushahary is also a Professor. Job is their main source of income as well as livelihood. This is the impact of modern education, emergence of town or city, development of modern communication, development of science and technology and new world view. With the powerful blow of modernity, traditional occupation of the Bodo is changing gradually. As a result, the living style of the Bodos is changing speedily.

It is also observed that both Dr. Daimalu Wary and Ms. Rindaoshri Mushahary are morally degraded persons. In traditional Bodo society, Bodos regards honesty as essential human traits. In traditional society, wives respect husbands. Faithfulness is source of inspiration for life and achievement. However, it is observed that Dr. Daimalu Wary and Ms. Rindaoshri Mushahary are dishonest, complex and selfish. Ms. Rindaoshri Mushahary has no sentiment of sympathy, compassion and faithfulness for her husband. Dr. Daimalu Wary and Ms. Rindaoshri Mushahary always think about their own benefit as well as comfort life. Dr. Daimalu Wary has lost the key of human sympathy and goodwill. This is the negative side of modernity. Earlier, sexual purity is greatly valued in Bodo society. Sex is an expression of love and means of procreation for earlier generation. However, some of the new generations are fond of easy sexual relationship, which brings moral erosion to them. In contrast to previous generation, some of the present generations use sex for animal pleasure and give more importance on comfort life instead of moral values and character. This is also a negative impact of modernity. It is seen that Dr. Daimalu

Wary is a friend of Professor Khwrwmdaw Mushahary. Ms. Rindaoshri Mushahary is a wife of Professor Khwrwmdaw Mushahary. Despite Dr. Daimalu Wary keeps illicit relation with Ms. Rindaoshri Mushahary. Dr. Daimalu Wary and Ms. Rindaoshri Mushahary do not give importance in sexual purity. Both use sex for animal pleasure and give more importance on comfort life instead of moral values and character. Dr. Daimalu Wary is a dishonest, unkind, complex, selfish and lecher man. On the other hand, Ms. Rindaoshri Mushahary is also dishonest, complex, selfish and a lecher woman. She maintains illicit relation with Dr. Daimalu Wary, which brings ruin in their family. Even she does not tell to other while Dr. Daimalu Wary kills her husband smearing arsenic poison on sheets of a book. To get Ms. Rindaoshri Mushahary for forever Dr. Daimalu Wary kills Professor Khwrwmdaw Mushahary. Thus, it is observed that mindset and ideology of Dr. Daimalu Wary and Ms. Rindaoshri Mushahary is contrary of traditional moral values and character. Nowadays, some of the present generations are becoming dishonest, complex and selfish day by day.

Z. D. Basumatary is a famous short story writer of present generation. So far, he has contributed two short story books in Bodo literature. According to critic, Basumatary's stories, tell sarcastically of men and women of the decadent society. Z.D. Basumatary's *Ang Fwifingwn* (I will come back), was published in 1997. Nine stories are included in the book. Phukan Ch. Basumatary and Swarna Prabha Chainary observe, "*Gobinda Basumatary and Zumai Dala Basumatary; the two another upcoming Boro short story writers are trying to reflect the ethnic clashes taking place between the Santhals and the Boros in the western part of assam, particularly in the Kokrajhar and Bongaigaon districts during the time of the Bodoland movement.*"⁹] For present study, from the story book called *Ang Fwifingwn* (I will come back) the title story called *Ang Fwifingwn* (I will come back) is taken as data for analysis.

In the short story called *Ang Fwifingwn* (I will come back), the characters are Laoga, Dabathi, Dulu Murmu, Noren and Rina. As the story telling of the text, Laoga goes to Bongaigaon market to sale paddy with his bicycle. He brings some essential domestic materials as well as biri for Dabathi (wife of Laoga), with the money he receives after selling paddy. While he returns to home, from Bongaigaon town, he observes, a truck runs

⁹Basumatary, Phukan Ch. & Chainary, Swarna Prabha. *Monograph of the Boros*. New Delhi: Lakshi Publishers & Distributors, 2017. First Edition.p.40

over a Santhal woman, who has a child with her. Thus, the woman dies on the spot. The child of the death woman becomes an orphan. Discussing with police officer, Laoga accepts the child and brings to home. The name of the child is Dulu Murmu. Every members of Laoga's family accept Dulu and love him. Dulu becomes a member of Laoga's family. As a member of Laoga's family, Dulu works all sorts of domestic as well as agricultural activities. He mixes up with the members of society. Thus, the villagers too accept Dulu as a member of society and every members of the society love him. Dulu participates in every festivals and activities of society. Laoga and Dabathi is the guardian of Dulu. Dulu calls them uncle and aunt respectively. With the passing of time after twenty years, Dulu becomes youthful. On the other hand, both Laoga and Dabathi become old. Thus, younger son leads the family in place of Laoga. Elder son of Laoga and Dabathi live separately after marriage. Laoga and Dabathi desire to arrange Dulu's marriage before they die. In the name of Dulu Laoga saves money in Bank. To make safe and secure Dulu's future life Laoga saves money in Bank. Nevertheless, Laoga discusses with his sons to provide three bighas of agricultural land to Dulu and accordingly every members of the family agree to provide land to Dulu. Laoga desires to bind Dulu's marriage tie with a Bodo girl. Every members of the family support to the decision of Laoga though initially Rina does not desire. Dulu loves Jwngthi. She is a maidservant of elder daughter-in-law. She is from nearby village. She is an expert in domestic as well as cooking work. The elder son of Laoga with the villagers goes to Jwngthi's family and ties Dulu's marriage tie with Jwngthi. The marriage ceremony of Dulu and Jwngthi is fixed to be solemnized in between May-June. In the meantime, conflict between Bodos and Santhals arises. The conflict between Bodos and Santhals arises just before seven days of Dulu and Jwngthi's marriage date. Misapprehension and misunderstanding prevail in both the societies. Bodo people misunderstand the Santhal people and Santhal people too misunderstand the Bodo people. Thus, Bodos kill the Santhals and Santhals kill the Bodos. Due to pressure of some youth, who belongs to their own village, Laoga advises Dulu to shift at Santhal relief camp until the clash of Santhal and Bodo ends. Dulu has no willingness to go to Santhal relief camp from the house of Laoga. Thus, he cries near Laoga and says that he will come back to Laoga's family. He will come back to marry Jwngthi. Noren, an elder son of Laoga helps Dulu in going to nearby Santhal relief camp. Dulu reaches at nearby Santhal relief camp. As Dulu grows up in a Bodo family from his early childhood, he does not know Santhal language. Moreover, Dulu wears gamsa (the male garment of the Bodos). Observing Dulu in traditional Bodo dress, the people of Santhal relief camp thought him to

be a Bodo youth coming for spying. Thus, they killed Dulu without giving him any chance to clarify his identity. While Laoga knows the matter, he goes to police station with his elder son to bring back Dulu's death body. Dabathi, wife of Laoga earnestly requests her husband to bring back Dulu's death body at home. However, while they arrive at police station, the Officer-in-Charge (O.C.) of the police station arrests Noren. Thus, Laoga with said mind returns to home alone.

From an inclusive analysis of the story, it is found that Laoga, Dabathi, Noren and Rina are modern. Their outlook is progressive. The thinking of Laoga is not traditional, rather progressive. Laoga is a farmer. Earlier cultivation is done only for family use. However, Laoga produces crops not for family use but also for commercial purposes too. Laoga produces enough paddy and accordingly he sells surplus paddy at Bongaigaon town market to earn money and accordingly with the money he receives after selling paddy he buys some essential domestic materials. For Laoga crops are the main source of cash income. Earlier Bodos are not dependent on market for their essential elements. It is observed that the family of Laoga is dependent on market for their day-to-day essential commodities. With the income of crops, Laoga buys some essential commodities of family from market. Emergence of Bongaigaon town, development of modern communication, development of science and technology, market economy and new world view encourages Laoga to produce more crops for commercial purposes. Adoption of crops as source of cash income, sale of crops to buy essential commodities for family and saving money in Bank for future use is modern for the Bodos. This is the impact of new world view.

Earlier, there is a concept of purity and pollution in Bodo society. Hence, they did not mix up freely with the people of other society and religion. Moreover, people of other society as well as religion are not allowed to enter in main house as well as kitchen house of the Bodos. In addition to that, there is a restriction from taking food in the house of other caste as well as other religion. Hence, Bodo people did not take food in the house of other caste. But, Laoga does not believe in purity and pollution. When Dulu Murmu's mother dies due to an accident near Bongaigaon market, Laoga accepts the orphan boy called Dulu Murmu discussing with police officer; and accordingly takes Dulu Murmu to his home. Besides Laoga, other family members also do not believe in purity and pollution. Though Dulu is a Santhal boy, all the members of of Laoga's family accept him as well as love him. Dulu Murmu becomes a member of Laoga's family. The recognition of Dulu Murmu as a

member of their family signifies their broad mind as well as modern mindset. Laoga knows that money is very essential for modern people. Thus, Laoga have learned to save money in Bank. Thus, Laoga saves money in Bank for Dulu Murmu. Further, Laoga offers three bighas of agricultural land to Dulu Murmu discussing with family members. All the family members agree to provide three bighas of agricultural land to Dulu Murmu, which indicates their progressive mindset. Earlier, Bodo people did not believe in inter-caste marriage. However, it is observed that members of Laoga's family believe in inter-caste marriage. Thus, when Dulu Murmu becomes youthful, Laoga and Dabathi wishes to tie Dulu's marriage tie with a Bodo girl. All the members of Laoga's family support to the decision of Laoga and Dabathi including Rina. The thinking and activities of Laoga and his family members indicates that Laoga and his family members are generous as well as progressive. Besides Laoga's family, the villagers of Laoga accept Dulu Murmu as a member of society and every members of the society love him. Dulu Murmu is allowed to mix up with the members of Bodo society. Thus, Dulu Murmu participates in every festivals and activities of Bodo society. Villagers' acceptance of Dulu Murmu as a member of Bodo society and allowance to participate in every festivals and activities of society indicate progressive outlook of villagers. Urbanization, democracy, free market system, development of science and technology and the new world view all directly or indirectly encourages and enables the villagers to be open-minded and progressive. The family members of Laoga as well as the villagers of Laoga contact with the people of other society. As a result, the family members of Laoga as well as the other people of Laoga's village are becoming modern.

Janil Kr. Brahma is a renowned short story writer of Bodo literature. Janil Kr. Brahma's 'Dumphaoni Phitha' was published in 2005. Fifteen stories are included in this book. Anil Kumar Boro observes, "*Brahma is a talented story teller among the contemporary Bodo short story writers. The stories of Brahma are woven round the theme of social protest against inequity and injustice. Many of his stories are replete with wit and humor.*"^[10] For present study, stories namely *Dumphaoni Phitha* (Dumphao's Rice Cake), *Anwi Onaishini Usunda* (Half-burnt firewood of Onaishi ant) and *Manshi Gidir* (High Officer) are taken as data for analysis.

¹⁰Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi, 2012. Second Edition.p.57

In the short story called *Dumphaoni Phitha* (Dumphao's Rice Cake), the characters are Dumphao, Somen, Gaodang, Sorola, Bahadur Mephal, Sonam and Hongle. Dumphao and Somen are two important characters of the story. As reveal in the story the, Dumphao, a wife of non-provincial School teacher, goes at Samthaibari market to sell her domestic hens. Selling her domestic hens, Dumphao brings some essential family items from Samthaibari market. After long gape, Dumphao meets both Gaodang and Sorola at Bahadur Mephal's tea stall of Samthaibari market. Both Gaodang and Sorola is Dumphao's school friend. Both are H.S.L.C. passed. Now, both Gaodang and Sorola are married with job holder man. Gaodang's husband does job in Guwahati. He is an employee of F.C.I. Office. On the other hand, Sorola's husband is an employee of Air Force. Sorola's husband lives in Kashmir. Both Gaodang and Sorola also live in town with their respective husband. Gaodang and Sorola are fond of money, jewelry, dress and modern food. Both feel upper themselves due to their economic status. Nevertheless, both are over confident about their position as well as wealth. At first Gaodang and Sorola both cannot recognize Dumphao while she enters at Bahadur Mephal's tea stall of Samthaibari market. Because after her wedding Dumphao's physical beauty declines remarkably. Lather when they recognize her, they start talking with Dumphao. Gaodang and Sorola neglect Dumphao due to her poorness, which hurts her mind deeply. Dumphao is also H.S L.C. passed. She lives in village. Dumphao is married with a poor L.P. teacher, called Somen Basumatary. Somen Basumatary does not have enough land. Somen's school is non-provincial. Somen Basumatary's family is in crisis of money. Thus, Dumphao rears poultry and sells them to purchases essential domestic items. After a while, Dumphao departs from Bahadur Mephal's tea stall and returns to home. Somen Basumatary is an honest social worker of Bodo Sahitya Sabha (Bodo literary organization). Thus, he always keeps busy himself with the activities of Bodo Sahitya Sabha (Bodo literary organization). He is not aware about the needs of family. Therefore, Dumphao quarrels with her husband for his unaware to supply essential family items. Somen Basumatary is a simple and wise man. Consequently, he endures everything gently; he does not scold Dumphao for quarrel. Thus, Dumphao feels sympathy for her husband. She realizes and comes to a decision to start business to assist her husband in running family. Accordingly, she sells her other domestic hens and starts business near national highway at Samthaibari marketplace. First she sells phitha (a kind of cake made from rice, the Bodos use it as breakfast) and then selling chithao (a kind of cake made from rice, the Bodos use it as breakfast) expand business. Dumphao makes bigger her business. She also starts selling tea along with phitha

and chithao. Thus, she earns more money. In the meantime, Somen's job is regularized. Dumphao further enlarges business setting up tailoring center called 'Dumphao Tailoring' at Samthaibari marketplace engaging some local educated youths. Thus, economic position of Dumphao and Somen improves remarkably. Consequently, they buy agricultural land and construct three bungalows. They also purchase all essential domestic items, which are needed in family life. Nevertheless, Dumphao gives five thousand rupees money at the hand of Sonam (a social worker of her area) as donation to build up martyrs' tomb in the name of those people who have give up their lives during Romanscrip movement for development of Bodo language and literature. Somen and Dumphao both are invited by Sonam for opening the martyrs' tomb as social worker and well wiser of society. Somen is invited as chief guest of the martyrs' tomb opening ceremony. Accordingly, Somen opens the martyrs' tomb after giving valuable speech among the gathering where Gaodang and Sorola also present. Gaodang and Sorola shock observing Sorola as gust as well as her physical beauty.

From an extensive analysis of the story, it is observed that both Dumphao and Somen are modern. Previously Bodo people reared poultry and domestic animals like- pig, got, hen etc. only for domestic consumption. It is observed that Dumphao rears hen not only for domestic consumption but also for commercial purposes also. Dumphao sells domestic hen at Samthaibari market and buys some essential domestic items from the market. The idea of Dumphao to rear hen for earning money as well as the idea to buy some essential family items selling domestic hens is progressive and modern. Further, it is observe that Dumphao, wife of Somen Basumatary is a businessperson. She has accepted business as main basis of income as well as means of livelihood instead of traditional livelihood. When Somen, husband of Dumphao becomes incapable to supply essential family items, Dumphao decides to start business to meet up the financial need of family as well as to help her husband in running family. Accordingly, Dumphao sells her other domestic hens to start business near national highway at Samthaibari marketplace. Traditionally Phitha (traditional breakfast of the Bodos made from rice powder) is prepared only for domestic consumption. It is seen that Dumphao prepares phitha not only for family consumption but also for commercial purposes too. She sells phitha to earn money for running the family. Besides phitha, she also sells chithao for earning money; then expanding her business, he also starts selling tea along with phitha and chithao. Consequently, she earns more money. Apart from that, Dumphao establishes tailoring center called 'Dumphao Tailoring' at

Samthaibari market engaging some educated local youths. Doing business economic position of Dumphao improves remarkably. Accordingly, their way of living improves. They construct three bungalows as well as buy agricultural land. Nevertheless, they also buy essential domestic items. Moreover, Dumphao's physical beauty improves. Dumphao donates five thousand rupees to build up martyrs' tomb in the name of those people who have given up their lives during Roman script movement. The thinking of Dumphao to start business at Samthaibari market place to assist her husband in running family and acceptance of business as main basis of income as well as livelihood is progressive and modern. Nowadays, it is observed that some of the new generation have learned to run business in town and semi-town and some of the present generations have adopted trade and commerce as means of livelihood instead of traditional livelihood. The emergence of town and semi-town in Bodo concentrated areas, urbanization, development, democracy, free market system, emergence of science and technology and development of modern communication directly and indirectly encourage and enable Dumphao to be a businesswoman as well as modern and progressive.

Land is the main source of livelihood for the Bodos earlier. Bodo society is agrarian society. However, it is observed that some of new generations prefer doing job in government agencies in place of traditional cultivation. Modern education and new world view encourages them to accept job as main basis of income in place of agriculture. It is observed that in place of traditional cultivation Somen Basumatary prefers job for earning money. Somen Basumatary is a service holder. Somen Basumatary is a L.P. teacher. Job is his main source of income as well as livelihood. Apart from them, husband of Gaodang and Sorola is jobholder. Gaodang's husband is an employee of F.C.I. Office of Guwahati. Job is his main source of income as well as livelihood. Emergence of modern education, emergence of town and emergence of modern communication encourages Somen, Gaodang's husband and Sorola's husband to accept modern livelihood. Traditionally Bodos are inhabitant of village. It is observed that Gaodang prefers to live in town for various facilities instead of village. Gaodang is H.S L.C passed; she lives in Guwahati with her husband. Nevertheless, Gaodang is fashionable and fond of money, jewelry and dress. This is the impact of science and technology. On the other hand Sorola's husband is also an employee of Air Force, thus he lives in Kashmir. Sorola also likes to live in town instead of living in village. Thus, she lives in Kashmir with her husband. Sorola is also fond of jewelry, dress and money. It is found that acceptance of job in government

agencies brings improvement in financial position of Gaodang and Sorola's husband. Accordingly Gaodang and Sorola becomes materialistic and consumer. Thus, it is clear that knowledge of modern education, emergence of town and semi-town in Bodo concentrated areas, urbanization, development, democracy, free market system, emergence of science and technology and development of modern communication and new world view transformed the traditional Bodo society into modern-bureaucratic society.

In the short story called *Anwi Onaishini Usunda* (Half-burned firewood of Onaishi ant), the characters are Onaishi, Merga, Dorle, Clerk, Bugob and village head. Onaishi is the main character of the story. As reveal in the story, Merga, husband of Onaishi was a professional gambler; hence, he led his family with the earning of gambling. Merga was a great drinker. Thus, he lost his all properties due to gambling and drinking. Later losing all properties, he led his family being a wage labour. After her husband's demise, Onaishi lives at a village, which is almost two kilometers far from Rongiya town. Now Onaishi leads life selling phitha and tea in Rongiya town every day at daytime. Every morning she goes to town to sell phitha and tea and comes back to village by evening. Onaishi sells wine along with phitha and tea. Dorle, her daughter helps in business. Dorle is a beautiful girl. To lead her family, Onaishi sells phitha, tea and wine. Onaishi is conscious woman. She wants to tie her daughter's marriage tie with a good youth. Thus, she requests a person, who is a clerk of C.I.D office to help her in finding a good youth for Dorle's marriage. One day, while the clerk drinks tea at Onaishi's stall, from somewhere a drinker called Bugob arrives at Onaishi's stall and forces her to marry him as she is widow and he is widower. Rather, suddenly, Bugob holds on Onaishi's hand and forces her to go with him for marriage. As s result, she bits Bugob bitterly with half-burned firewood. Next day in morning time, a meeting was held at village for the incident. Both Onaishi and Bugob give explanation regarding the incident. Besides them, the clerk of C.I.D office also explains the incident as eyewitness. In the meeting, village head and villagers make Bugob responsible and accordingly penalize some amount money based on customary lows. On the other hand, the villagers prohibit Onaishri not to sell wine. After that, the meeting ends.

From an extensive analysis of the story, it is observed that Onaishi, wife of Merga is a modern woman. She is optimistic. Thinking of Onaishi is progressive; after her husband's demise, instead of traditional livelihood, she adopts business as her main source of

livelihood. Onaishi produces phitha and wine for commercial purposes, which are produced for mainly domestic or community use earlier. She sells phitha, tea and wine at Rongiya town to lead her family. Onaishi is a village woman. Onaishi's village is almost two kilometers far from Rongiya town. Thus, every morning she goes to Rongiya town to sell Phitha, tea and wine. Dorle, daughter of Onaishi helps her in running business. Both Onaishi and Dorle return to village by evening after selling phitha, tea and wine. Both Onaishi and Dorle are progressive women. The thinking of Onaishi to sell phitha and wine to earn money as well as acceptance of business as main source of livelihood is modern. Nevertheless, Onaishi is conscious mother. Hence, she desires to give Dorle in marriage with a good youth and accordingly she requests the clerk of Criminal Investigation department (C.I.D.) office to help her in finding a good youth. Modernity is associated with urbanization, industrialization, democracy, development, free market and optimism. Thus, it is observed that emergence of Rongia town, democracy, development and free market system directly and indirectly inspired Onaishi to be a businesswoman. It is seen that some of the present generations run their family selling phitha, tea and wine in town. For many Bodo family stall of phitha, tea and wine is the main source of cash income as well as livelihood nowadays.

It is found that Merga, husband of Onaishi became wage labour to earn money when he lost his own land due to gambling and drinking. Due to lack of modern education and skill Merga, lead his family being a wage labour losing all his land and properties before his demise. Further, it is observed that the person who always comes to Onaishi's stall to drink tea is also a service holder. He is a clerk of C.I.D. office. Wage labour, business and job are modern livelihood for Bodos. Urbanization, industrialization, knowledge of modern education and the new world view encourage the Bodos to accept modern livelihood.

In the short story called *Manshi Gidir* (High Officer), the characters are Khordey, Subashi, Megonram, Police of Office and House Guard Police. The important characters are Khordey and Megonram. As the story telling of the text, Khordey Daimary, husband of Subashi Daimary becomes very happy and excited when he comes to know that Megonram Bodo joins as magistrate in Dhubri Court. He gets this news from newspaper. Khordey Daimary is a M.E. teacher. He is simple, straight and honest. With his wife called Subashi, he lives at village. Subashi is uneducated, but she is very expert in every

domestic work as well as in guest reception. She is a great worshipper of gust. Nevertheless, she is very expert in weaving and embroidery work. Khordey's village is nearby Dhubri town. Khordey Daimary often expresses to Subashi about his past college life. He also expresses to Subashi about his friends who are now in high post. He feels proud telling about those friends who are now in high post. Khordey Daimary and Megonram Bodo read in Cotton college of Guwahati. Megonram Bodo and Khordey Daimary are friends, made according to Bodo social custom. They made bisuge (formally contracted friend according to Bodo social custom) while they were reading in cotton college. Megonram Bodo has joined as a magistrate in Dhubri court; Joining as magistrate in Dhubri court, Megonram Bodo arrives at Khordey Daimary's house. Khordey Daimary becomes tremendously happy and excited while he sees his friend Megonram Bodo at own house. Nevertheless, his mind swollen with pride; he thinks that now he will able to show to his wife that his officer friends. Khordey Daimary orders his domestic workers to kill a castrated cock to offer as food to Megonram Bodo. In the mean time, Subashi comes back to home after bathing from landing place on river; Khordey excitedly introduces Subashi to Megonram Bodo. Subashi worships Megonram Bodo properly providing meat and wine; thus, observing Subashi's worship Megonram Bodo surprises. At the time of departure, Megonram Bodo requests Khordey Daimary to visit his house. Hence, Khordey Daimary desires to visit bisuge Megonram Bodo's house. With the reference of bisuge Megonram Bodo, he aspires to check-up Subashi's health with a renowned doctor of Dhubri town. In Dhubri, staying in the house of bisuge Megonram Bodo, he wants to check-up Subashi's health. He thinks that bisuge Megonram Bodo might have good relation with the doctors of Dhubri town. Thus, one day, Khordey Daimary goes to Dhubri town with a view to check-up Subashi's health. So, he wishes to stay Megonram Bodo's house. Khordey and Subashi take dry fish and dry meet to offer to bisuge Megonram Bodo. While they arrive at Dhubri town, Khordey Daimary wishes to meet Megonram Bodo in his office. However, guard of the office restricts them from entering in to the office. The guard informs them that the officer is very busy in his works. Thus, Khordey and Subashi stay at hotel whole day. Later on, in evening time, Khordey and Subashi go to bisuge's official quarter to stay. The magistrate arrives at own quarter in evening time. After a while, he starts drinking imported wine with meat, fish and nut. Consequently, the magistrate gets drunk. Meantime, Khordey and Subashi arrive at bisuge's official quarter. Khordey takes permission from the house guard to enter at bisuge's quarter. However, the guard does not allow them to enter at Megonram Bodo's official quarter. Later Khordey

introduces himself that he is a bisuge (friend) of Megonram Bodo and requests the guard to inform Megonram Bodo regarding their arrival. Accordingly, the guard goes inside the house to take permission from the officer to allow them. However, ironically the magistrate says that he does not have any bisuge as well as he does not keep any relation with bisuge (friend) during nighttime. Hence, he does not want to meet any one at nighttime. He does not come out from the house to meet bisuge Khordey. Accordingly, the house guard does not allow Khordey to stay in the house of officer. Listening house guard's words Khordey Daimary becomes upset. Lather Khordey and Shubashi return to their own home disappointedly from the house of officer with dry fish and dry meat.

From an inclusive analysis of the text, it is observed that Khordey Daimary and Megonram Bodo are educated people. Both Khordey Daimary and Megonram Bodo have accepted job as main source of income as well as livelihood instead of cultivation, weaving, rearing of eri, hunting, fishing, basket and mat-making etc. Khordey Daimary is a M.E. teacher. Modern education provides essential knowledge and skill to them for doing job in government agencies. Khordey Daimary lives at village. Khordey Daimary is a simple, straight and honest man. It is seen that Khordey Daimary, husband of Subashi Daimary reads newspaper for getting various information of present world. When bisuge (formally contracted friend according to Bodo social custom) Megonram Bodo becomes a magistrate in Dhubri court, he gets the news reading newspaper. Reading newspaper for getting necessary information is new habit for the Bodos. This is the impact of modern education, modern communication and science and technology. Modern education enables him to read newspaper. Earlier Bodo people go near Oja (medicine man) to treat illness instead of going to hospital to take help from doctor. It is also seen that Khordey Daimary does not follow the old tradition and believe like going to Oja to treat sickness. Khordey Daimary aspires to check-up Subashi's health with renowned doctor of Dhubri town. Accordingly, Khordey Daimary goes to Dhubri town to treat wife staying at bisuge Megonram Bodo's house. The thinking of Khordey Daimary to treat wife Subashi with a doctor is modern. Development of medical science and technology has encouraged Khordey to go near doctors for treatment.

It is also observed that Megonram Bodo is a magistrate in Dhubri court. Bodos are dweller of village. However, magistrate Megonram Bodo lives in Dhubri town. Megonram Bodo's family lives at official quarter of Dhubri town. Megonram Bodo uses modern transport for

journey in place of traditional transport, the bullock-carts. Megonram Bodo goes to bisuge Khordey Daimary's house from Dhubri town with his own vehicle. Availing of modern transport to move from place to place indicates Megonram's progressive attitude. This is the impact of modern communication and science and technology. Megonram Bodo is a complex and self-centered man. With his family members, he lives in Dhubri town. Earlier there is some traditional values like- sharing, cooperation etc. in Bodo society. Moreover, there are certain loyalties to family and community in Bodo society and accordingly frankness and honesty are regarded as important human traits. It is observed that Megonram Bodo does not have sentiment of kindness, cooperation and loyalties to his friend Khordey Daimary. Rather he thinks only about his comfort and benefit. He does not bother for others. This is the negative side of modernity. Thus, when Khordey Daimary goes to Dhubri town to check-up Subashi's health, Megonram Bodo does not co-operate bisuge (friend) Khordey Daimary. Khordey Daimary cannot meet bisuge Megonram Bodo at office. Nevertheless, while Khordey and Subashi arrive at Megonram Bodo's official quarter, to stay one day, Megonram Bodo does come out from inside the house to meet Khordey Daimary. Moreover, Khordey and Subashi are not allowed to stay in the house of Megonram Bodo. Thus, Khordey and Subashi return to village from the house of officer disappointedly. Thus, it is clear that in due course of time modern livelihood arise in Bodo society. Now in Bodo society there are teacher, magistrate etc. Job is modern livelihood for Bodos, and living in town is modern experience for Bodos. Besides, availment of modern means of transport and communication is also new habit and experience for the Bodos. Thus, due to impact of modernity the Bodo culture and society is becoming modern slowly.

Z. D. Basumatary's second short story book called *Mister Hybridni Gwlwmdwi Arw Mwdwi* (Mr. Haibrid's sweat and tear) was published in 2005. There are thirty-two stories in the book. From the story book, for present study, stories namely *Mister Hybridni Gwlwmdwi Arw Mwdwi* (Mr. Haibrid's sweat and tear), *Ashokhanda* and *Bidinthani Lamayao Dandise* are taken as data for analysis.

In the short story called '*Mister Hybridni Gwlwmdwi Arw Mwdwi*' (Mr. Haibrid's sweat and tear), the writer has nicely reflected the mindset of Jwngblao, a progressive farmer. Jwngblao is the main character of the story. As reveal in the text, Jwngblao is a modern cultivator. Previously he was busy with community development works for twelve years.

Jwngblao has no interest in politics, in service and in contract works. Thus, he keeps himself busy with cultivation. For cultivation, he gets inspiration for from Punjab and Haryana. Jwngblao is always busy with his new scheme. Jwngblao cultivates with modern scientific methods. He uses tractor, hybrid seed, modern methods and modern pesticide for his cultivations. Jwngblao beliefs one can earn lacs of money through cultivation, if he cultivates with hybrid or high-yielding seeds and modern scientific methods. Therefore, from the beginning he uses hybrid seeds, tractor and uses modern scientific methods for cultivation. Thus, people call him 'Mr. Hybrid' instead of Jwngblao. He thinks that if other community can live cultivating in barren land, then why the Bodo community cannot make the Bodoland a second Punjab. Thus, Jwngblao decides to cultivate hybrid or high-yielding variety of tomato called Obinash-2. He thinks each sapling of Obinash-2 will give 10 kilogram to 20 kilogram tomatoes when it grows. Therefore, he aspires to plant Obinash-2 hybrid tomato in five bighas land; and selling tomato, he wishes to earn ten lacs money. Thingini, wife of Jwngblao, does not have faith on his new scheme; because he failed in Cabbage cultivation earlier. However, this time he is quite confident with his new scheme. Therefore, he shows his new plan to his wife with the help of calculator. If he plants sapling of Obinash-2 hybrid tomato at a distance of two fit; then he will able to plants 3600 sapling in one bigha land. Moreover, if one tree gives 5 kilograms tomato, then 15,000 kilograms tomatoes will be produced in one bigha land; if 3000 saplings grow out of 3600 saplings. Thus, the production of tomatoes will be 15 tons in one bigha land. If these tomatoes are sold in early session, he will get fifteen rupees for per kilograms. Then the total value will be $15000 \times 15 = 2,25,000$ rupees in per bigha land. Then, the total value of five bigha lands will be $2,25,000 \times 5 = 11,25,000$ rupees. In addition, Thingini wants to know about the expenditure of the scheme. Jwngblao tells to his wife that if he subtracts one lac and twenty five thousand as expenditure; then he will get net ten lacs. Thus, he thinks that after repaying the private loan, he will get net amount seven lacs. Moreover, he thinks that with the money, he will able to buy a new tractor again if he desires.

From an inclusive analysis of the text, it is observed that Jwngblao is a modern farmer. Earlier crops are cultivated mainly for domestic consumption in Bodo society. Previously Bodo people are not interested in trade and commerce at all. However, it is observed that mindset of Jwngblao is progressive. He has taken up the cultivation on commercial scale. Jwngblao has learned to produce more food not only for consumption but also for

marketing. This is the attitude of cultivators in general in modern Bodo society. Crops are main source of cash income for Jwngblao. He leads his family with the earnings of crops. The thinking of Jwngblao to taken up cultivation on commercial scale and the idea to lead family with the earning of crops is modern and progressive. The Bodos has very primitive way of cultivation as regard technology, seeds, instruments etc. Traditionally the Bodos farmers use wooden plough, spade, harrow, spike-teeth harrow, chopper, etc. for cultivation. They could not think other means for cultivation besides cow and wooden plough. Nevertheless, earlier they used cow dung as manure. But, it is observed that nowadays people cannot produce more crops with traditional seeds and traditional methods; because traditional method is more time consuming and needs more manual labour. The arrival of modernity has smashed all these traditional methods of cultivation. Necessity of life has increased. Therefore, it is observed that Jwngblao cultivates with modern methods, he uses tractor, hybrid or high-yielding variety of seed; and besides cowdung, and he uses modern pesticide and chemical fertilizer for his cultivations. The thinking of Jwngblao to cultivate using tractor, hybrid seed and modern pesticide to produce more crops is modern and progressive. Knowledge of modern education, urbanization, development, development of science and technology, development of communication, market economy and new world view encourages Jwngblao to produce crops in commercial purpose as well as to adopt modern means of methods for cultivation.

In the short story called '*Ashokhanda*', the writer has reflected the mindset of new generation through the characters of Mwinathi and Somjit. As reveal in the text, both Mwinathi and her husband called Somjit live at Dhaligaon, in a rented house. Both Somjit and Mwinathi are H.S. passed. Somjit works as supervisor under a contractor of Bongaigaon Refinery and Petrochemicals Limited (B.R.P.L.). These days, Service man, contractor, businessperson, cultivators all send their child in English Medium School. Even, the poor families who sell local rice-beer, they also send their child in English medium school. This is the common attitude of modern Bodo society in general. Therefore, when their first child called Alongbar becomes three years old, Mwinathi wishes to send him in English medium school of Dhaligaon. Mwinathi wants to mix up with the society of town. She wants to bring change in their thought and their way of life. On the other hand, considering the economic condition of the family, Somjit wants to send their child called Alongbar, in Bodo medium school. However, Mwinathi, wife of Somjit, does not want to send their child in Bodo medium L.P. School. She feels shy to send

Alongbar, their first child, to Bodo medium L.P. school. Thus, Mwinathi is determined to send their child in English medium school of Dhaligaon; if necessary, she is ready to sell local rice-beer to bear the school fees of their child as well as other expenditure of the family. Accordingly, she brews local rice-beer and sells it. Mwinathi sends both the son and daughter namely Alongbar and Nijira to English medium school at Dhaligaon.

From inclusive analysis of the text, it is observed that Mwinathi and Somjit are progressive. The traditional Bodo society is rural society and agriculture is the principal occupation of the Bodos. Earlier they were satisfied participating in the process of cultivation. No members of a family could think other than participating in cultivation. Nevertheless, it is observed that Mwinathi and Somjit are not satisfied participating in the process of cultivation. Rather, they do not prefer to live in village. Mwinathi and her husband called Somjit live at Dhaligaon. They live at rented house. Both living in town as well as living in rented house is new experience for the Bodos. Modernity created the urban living space. In modernity, the individual's choice guide life in urban society. Somjit works as supervisor under one contractor of B.R.P.L. The thinking of Mwinathi to mix up with town society as well as the thinking to bring change in their thought and their way of life is modern. Nevertheless, the thinking of Mwinathi to sell local rice-beer for earning money as well as the desires to teach their children in English medium school of Dhaligaon is progressive. Mwinathi is the representative of thousand of mother those who wants to send their children in English medium school, instead of Bodo medium school. This is the common attitude of some modern present of the Bodo society. Thus, it is observed that the mindset and livelihood of Mwinathi and her husband has changed due to emergence of modern education, due to emergence of Dhaligaon town, due to development of modern communication, due to development B.R.P.L. and new world view. Accordingly, the living style of Mwinathi and her husband has become modern.

In the short story called '*Bidinthani Lamayao Dandise*', the writer has eloquently reflected the modern society through the characters of Zebra and Birjoy Muchary. As the story telling of the text, Zebra is a Bodo short story writer. Thus, he distributes magazine called 'Phungja' among the Bodo employees of Bongaigaon Railway colony, after that he goes to marriage ceremony of Rwmari village. The sitting site (Pandal) of the marriage ceremony is nicely constructed and decorated with modern materials like a palace. Temporary parking area is made for keeping vehicles in marriage ceremony. Many invited

guests those who comes to attend the ceremony with vehicles keeps their vehicles in temporary parking area. In the marriage ceremony, Zebra meets Birjoy Muchary. Birjoy Muchary is one of the Zebra's college friends. They meet each other after fifteen years gape. Both of them read H.S. in Kokrajhar College. After completion of H.S. level from Kokrajhar College, Birjoy Muchary went to Delhi for higher education. On the other hand, Zebra participates actively in Bodoland movement, which is organized by A.B.S.U. Now Birjoy Muchary is a transport officer of Bongaigaon district. Just one month ago, he came from Gauhati being a transport officer of Bongaigaon district. Birjoy Muchary has two children. Both the children are well verse in Hindi and English. In the marriage, ceremony Zebra and Birjoy Muchary takes each other's information. Birjoy Muchary takes 'Phungja' (Bodo magazine) from Zebra. Birjoy Muchary thinks that the readers can create professional writer in Bodo language also. Also he thinks that unless and until the Bodo people makes reading habit no professional writer will born in Bodo language.

From an extensive analysis of the text, it is observed that Zebra and Birjoy Muchary are educated men. Traditionally Bodos are always busy with cultivation, rearing eri, weaving, hunting, fishing etc. Moreover, they are always satisfied keeping themselves with all these traditional activities. Nevertheless, with the coming of time the mindset of the Bodo people are also changing slowly. Some of the present generations come forward to do other activities besides their traditional activities. It is observed that the mindset of Zebra is progressive. Besides traditional activities, Zebra writes Bodo short story and tries to develop Bodo language and literature. Accordingly, he tries to circulate Bodo magazine called 'Phungja' among the Bodo employees of Bongaigaon Railway Colony. The thinking of Zebra to do something for the development of Bodo language and literature as well as desire to be a professional writer is modern. Knowledge of modern education, democracy, free market, development of science and technology and the new world view encourage him to think so. Earlier economy of the Bodo society was dependent on agriculture. However, it is observed that job is the main source of income as well as livelihood of Birjoy Muchary. Birjoy Muchary is a salaried person. With the earning of job, he runs his family. Thus, salaried people emerged in Bodo society. The thinking of Birjoy Muchary that unless Bodo people makes reading habit no professional writer will born in Bodo language is progressive. Besides, the thinking of Birjoy Muchary that only readers can make professional writer is also progressive. The wife of Birjoy Muchary can not talk in Bodo language. In addition, the child of Birjoy Muchary cannot talk in Bodo

language, but both are well verse in Hindi and English. The emergence of modern education, emergence of town and new world view that they have encountered brought a change in their way of thinking as well as living. This is the impact of modernity. Apart from that marriage ceremony of Rwmari village is nicely decorated with modern materials. The sitting site (Pandal) of the marriage ceremony is decorated like a palace with the modern materials. This is the impact of science and technology. Moreover, temporary parking area is made for keeping vehicles in marriage ceremony. Traditional drink of the Bodos is rice-beer. But, it is observed that tea and factory made liquor is used in marriage ceremony. Changes in drinking and change in decoration indicates change of mindset. This is the impact of modernity.

Gobindo Basumatary is also a renowned short story writer of Bodo literature. *Haraoni Saikhel* (Harao's bicycle) of Gobindo Basumatary was published in 2006. There are eighteen stories in his book. Change of mindset, adoption of modern livelihood and corruption of modern Bodo society is painted in the story called *Julaphi Gudung* and *Udwi*. In the story called *Haraoni Saikhel*, besides communal riot of Bodos and Santhals, adoption of modern transport and modern livelihood is reflected through the character of Harao and Sontholi. Anil Kumar Boro writes, "*Haraoni Saikhel by Gobindo (Harao's Bicycle) is a unique contribution to the Bodo fictional writing. The story entitled Haraoni Saikhel depicts the real story of clash between the Bodos and the Adivasis (tea tribe of Assam). Other stories in the story- collection centre round the theme of social injustice, abject poverty, degeneration of values in the era of new capitalism and consumerism.*"¹¹ From the story book called *Haraoni Saikhel* (Harao's bicycle), for present study, the story called *Gari Biguma* is taken as data for analyzing the impact of modernity on Bodo culture. Change of occupation, change of economic position, migration from village to town, adoption of modern communication as well as change of traditional culture and society is vividly reflected the story called *Gari Biguma*.

In the short story called *Gari Biguma* (Owner of a Car), the characters are Khorteng, Orkhao Gwra Borgoyary, Dolirani Borgoyary and Ringku. Orkhao Gwra Borgoyary is the main character of the story. As reveal in the text, early in the morning, Khorteng Narzary

¹¹Boro, Anil Kumar. *A History of Bodo Literature*. Kolkata: Sahitya Akademi, 2012. Second Edition.p.59

observes that a car stops near his house. Khorteng is a farmer; his house is near national highway. Initially Khorteng cannot recognize Orkhao Gwra Borgoyary when Orkhao Gwra Borgoyary, Dolirani Borgoyary and Ringku get down from the car due to natural call. Because, Orkhao Gwra Borgoyary's physical shape has changed after becoming a contractor as well as businessperson. Later he comes near the car and start talking with Orkhao Gwra Borgoyary. Orkhao Gwra Borgoyary actively takes part during Bodoland movement. Riding motorbike, he goes to villages to encourage common people for participating in the mass rally. After Bodoland treaty, Orkhao Gwra Borgoyary surrenders and takes a license of wine shop. Further, he becomes a contractor. Thus, in due course of time he becomes rich. He becomes an owner of a car. Orkhao Gwra Borgoyary lives in town. Dolirani Borgoyary, wife of Orkhao Gwra Borgoyary is a trendy and stylish woman. She cares her hair with shampoo always. Orkhao Gwra Borgoyary and Dolirani Borgoyary feel proud for their wealth. They like better factory made dress as well as like better English language instead of Bodo language. Thus, Ringku, son of Dolirani Borgoyary and Orkhao Gwra Borgoyary likes to wear jacket. Orkhao Gwra Borgoyary and Dolirani Borgoyary try to explain in English when Ringku desires to know something. On the other hand, Khorteng Narzary also has a weakness for car. Thus, Khorteng Narzary asks many questions to Orkhao Gwra Borgoyary about car. Dolirani Borgoyary suggests Khorteng Narzary to purchase car, which hurts Khorteng Narzary's sentiment, because for Khorteng Narzary purchasing car is not possible. Later on Orkhao Gwra Borgoyary shuts the door of car and plays English music and then they depart from Khorteng Narzary.

From an inclusive analysis of the story, it is observed that Orkhao Gwra Borgoyary and Dolirani Borgoyary all are modern. Originally, Bodos are occupant of village. Earlier, all the people of Bodo society are always busy with agricultural activities. However, it is observed that modern education as well as Bodoland movement brings change in Bodo society, and particularly in the mindset of Orkhao Gwra Borgoyary. Orkhao Gwra Borgoyary actively participates in Bodoland movement and encourages villagers to take part in movement. Nevertheless, when Bodoland movement ends after signing the Bodo accord, he surrenders and takes license of wine shop and starts business instead of keeping himself busy in agricultural works. Besides, he becomes a contractor to earn money. Orkhao Gwra Borgoyary accepts business as main source of income as well as livelihood instead cultivation. Orkhao Gwra Borgoyary becomes one of the middle class peoples of the Bodo society. Accepting business as well as contract works as main source of income,

the economic condition of Orkhao Gwra Borgoyary improves remarkably. Consequently living style of Orkhao Gwra Borgoyary changes. Instead of living at village, he moves to town. He purchases car for family use. After accepting contract work and business, he not only becomes an owner of a car but also a person of good health. Dolirani Borgoyary is also a progressive woman. It is observed that in contrast to woman of earlier generation Dolirani Borgoyary, wife of Orkhao Gwra Borgoyary is a trendy and stylish woman. She always uses shampoo to take care her hair. She is a consumerist and materialistic. In place of traditional dress, she likes better modern and stylish dress. Dolirani Borgoyary and Orkhao Gwra Borgoyary have accepted modern dress. Ringku, son of Dolirani Borgoyary and Orkhao Gwra Borgoyary also likes to wear jacket instead of traditional dress. Even Dolirani Borgoyary and Orkhao Gwra Borgoyary likes better to talk in English with their son, which indicates change of their mindset. Apart from that, Khorteng Narzary's fondness car also indicates his progressive mindset. Thus, it is clear that modern education, development of modern communication, development of science and technology as well as Bodoland movement brings change in the mindset, character, in economic activities and living style of Orkhao Gwra Borgoyary and Dolirani Borgoyary.

Haribhusan Brahma's another individual collection of short story called '*Khiphi Bendwng*' was published in 2012. There are thirteen short stories in this book. Change of mindset and adoption of business as main source of income as well as livelihood is reflected in the story called *Siman*. Change of mindset, adoption of modern livelihood, fondness to live in town and corruption of present generation is vividly depicted in the stories called *Garai Khuru* and *Shifung Bedla*. From the story book called '*Khiphi Bendwng*', for present study, the short story called *Garai Khuru* is taken as data for analyzing the impact of modernity on socio-culture of the Bodos.

In the short story called *Garai Khuru* (Ringworm), the writer has eloquently reflected the mindset of middle class people through the characters of Thamphwai Delai and husband of Thamphwai Delai, who is a Block Development Officer. Corruption and exploitation of government employees as well as longing for comfort life is reflected in the story. The characters of the story are husband of Thamphwai Delai (the writer of the story, who is a B.D.O), Thamphwai Delai and Dadura. As the story telling of the text, husband of Thamphwai Delai (the writer of the story) worked for the welfare of society before he joins as Block Development Officer. In addition, before he joins as B.D.O., the writer of

the story decided not to take bribe from others. But, the mindset of the writer has changed just after two months from his joining as B.D.O. Subordinate staffs of his office take bribe and always discuss about bribe. Nevertheless, they always induce the writer to take bribe. Bribery is a disease of society. It is like ringworm (Garai Khuru), which increases in other areas. Thus, the writer is overwhelmed with the existing bribery culture of his office. Slowly and slowly, the writer (Husband of Thamphwai Delai) becomes greedy of money as well as a corrupt B.D.O. The writer of the story takes bribe from contractors; even he gives clue to contractors for doing corruption. Thamphwai Delai aspires easy and comfort life. She visits official quarter of other employee and observes modern amenities of the family. Accordingly, she forces her husband to buy modern amenities as she observes in other family. Moreover, Thamphwai Delai forces her husband to construct building house as well as to buy vehicle; she gives five years time to her husband for constructing building house as well as for buying a vehicle. They have two sons and one daughter. To educate their children as well as to give new dresses, the writer of the story takes bribe. After few years, the writer of the story (husband of Thamphwai Delai) fulfills wife's hopes and aspiration. The writer brings modern amenities in house. He buys vehicle, modern amenities as well as makes building house. However, giving more interest in earning money he fails to take care of his children. Consequently, their children cannot advance in studies. Rather their sons become fond of drink. Nevertheless, the writer of the story suffers from diabetes and high blood pressure after retirement from job. Moreover, eyesight of the writer reduces remarkably. Thus, after retirement when he meets Dadura near fish market, he cannot recognize Dadura at first. Dadura is a peon of his office.

From an inclusive analysis of the text, it is observed that husband of Thamphwai Delai (the writer of the story, who is a B.D.O.), Thamphwai Delai and Dadura all are modern character. It is observed that in place of agriculture, husband of Thamphwai Delai and Dadura have accepted government job as main basis of income as well as livelihood. Both are service holder people. Husband of Thamphwai Delai (B.D.O.) is a middle class people. The writer of the story (B.D.O.) is a corrupt employee and Thamphwai Delai (wife of the writer) is fond of modern life. Instead of village, they live at official quarter in town. Thamphwai Delai desires for easy and comfort life. She hungers for modern amenities. Thus, requirements of the writer (B.D.O) and wife of the writer rises day by day. Thamphwai Delai compels her husband to construct building house as well as to buy vehicle, which signifies changed of mindset. The writer (husband of Thamphwai Delai)

becomes corrupt just after two months from he joins as B.D.O. He loses sympathy and goodwill and becomes individualistic. The writer slowly and slowly becomes greedy of money. It is observed that family of the writer is always dependent on market for their day-to-day essential items. They are good consumer of modern times. Hence, to fulfill Thamphwai Delai's hopes and aspiration, to educate their three children as well as to provide modern dresses to them, the writer of the story (husband of Thamphwai Delai, who is a B.D.O.) takes bribe from contractors; further the writer gives clue to contractors for doing corruption, which indicates, changed of mindset and ideology. On the other hand, the children of the writer and Thamphwai Delai cannot progress in studies, because due to excessive interest in earning money as well as fondness of modern life the writer and Thamphwai Delai fails to take care of their children. Except daughter, their two sons become fond of drink. Nevertheless, extreme interest for money as well as fondness of modern life makes the writer weak and sick. Thus, it is observed that due to influence of modernity as well as interaction with other people mindset of the writer (B.D.O.) and Thamphwai Delai changes slowly and accordingly their ideology and way of life also changes. Thus, it is observed that due to emergence of modern education, emergence of town or city, development of modern communication, development of science and communication, market economy and the new world view has changed the mindset and livelihood of the writer, Thamphwai Delai and Dadura.